THE PACIFIC

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Pac Theo Sem
Reading Room
Atherton st

We pace the deck together,
Faith and I,
And catch in the darkest weather
The far-off eastern sky.

---*Heinrich Heine.*

Pacific School of Religion
Berkeley, Calif.

THE PACIFIC

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FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

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THE INDUSTRIAL GOAL.

Control by the workers is the goal to which industry will move in the not far-distant future. Doubtless there will be intermediate stopping places, but nothing short of this will be final. Industrial democracy is bound, everywhere, to follow political democracy. Humanity has made a start in democracy; it must travel the road now to the end..

Collective bargaining will win everywhere ere long, though there will yet be some strong fights put up against it. But collective bargaining cannot be anything more than a way-house on the road to the goal. Social legislation, such as security against unemployment, accidents, sickness and old age infirmities, is an inadequate expedient. Welfare work is in the same category. The right kind of profit sharing would come nearer to a solution; but all such profit sharing as "captains of industry" with an occasional exception now have in mind would fail utterly to quiet the unrest and bring to an end the conflicts in the industrial world.

It has been aptly said of social legislation as a panacea that it is centuries out of date, embodying the ideals of the old feudal system, but lacking the personal tie between master and man which humanized that system.

Workingmen do not care to have things done for them by employers and labeled as philanthropic when the fact is they themselves actually pay for them out of profits going to the employer which should in equity have gone directly to the workingmen. Many a man is praised today as a philanthropist who is not philanthropic at all; he is simply handing back to the men in his employ, or to the public, some part of that more than equitable share of the profits which the present industrial system allows him to take—in a legitimate way of course, but which the human conscience and the humanitarian spirit and public sentiment will not allow to continue much longer.

As to profit sharing, it may be remarked that an increasing number of the most careful students of industrial problems incline to the belief that it can do nothing more, at its best, than lead up to ownership and operation by the workers; or, if not exactly that, to ownership by the state and management and operation by the workers. It is toward the latter that the British labor movement is headed. The profit sharing that would be fair and satisfying permanently to employees would bring the employer to a place where it would be as well for him, if not better, to be one of many owners of the industry rather than the sole owner or one of a limited number of owners. Nevertheless equitable profit sharing would be a big step in the right direction.

At present in Germany, state socialism seems to be in the lead; but the fear in England is that such a system might be bureaucratic and stifle freedom. Accordingly in England the only popular form is guild socialism, which, as we understand it, partakes considerably of the British labor movement ideals, and no careful student of present day affairs will be rash enough to deny that British labor is going to shape the future industrial system of the United Kingdom. William Allen White, the Kansas journalist, when he returned from Europe a few weeks ago, predicted that there would be soviet rule in Britain within ten years.

In our own country the term "Industrial Democracy" has been in use for many years. Twenty or twenty-five years ago Dr. Lyman Abbott, one of the men with vision, began to write in The Outlook in support of what was called "Industrial Democracy." There is much being said about it today in books as well as in periodicals.

All who are not fossilized or mentally blind or totally misinformed or selfishly determined to try to block the wheels of progress in their temporary individual interests know and admit that it is coming, and very soon too.

Industrial Democracy means in its completeness, and in the ultimate, workers' control and an equitable sharing of the profits of industry. Workers' control need not be held to mean workers' ownership; the state could own and the workers could lease and operate; nor would it be necessary in an Industrial Democracy system for the workers to actually own the industries which they operate if the state should not own them; a few could furnish the capital and the many do the operating provided a satisfactory arrangement could be made with capital—something that is always necessary.

But whatever the plan of partnership and cooperation that is ultimately worked out, industry will not be in any kind of stability until some scheme of adjustment between the various industries is established. While today it is practically every individual for himself, without such adjustment it would under this changed system be every industry for itself. No industry should be allowed to be a profiteer; and after all necessary charges have been met the surplus should be devoted to the common good. Accordingly an industrial parliament or congress

would be necessary. This could be constituted with an upper and a lower branch, the industries to be represented in one branch equally but in the other according to size. Above this industrial parliament there would very likely be necessary another body for review and final consideration, and any industrial question thus passed on should be as final as an act of the United States Congress or a decision of the Supreme Court. To something of this kind we believe that this country and other countries are moving. Government must be organized now industrially as it was organized politically by our forefathers. We acquiesce now in the decisions of our legislative bodies and our courts on the matters before them; we would acquiesce just as readily, we believe in the decisions of bodies having to do with the determination of industrial matters. If the plan is sensible politically—and that is the plan under which we now live—it is sensible also industrially.

To this machinery for our government industrially could be added, if desired, some referendum and initiative provisions, and a thorough-going democratic scheme of administration be established.

All in all, we believe that it would be greatly for the good of man and to the glory of God.

PERILOUS TIMES.

In the first editorial in this number of The Pacific we stated what we believe to be the industrial goal. It is a goal to which both religion and science point. But it will not be attained without great difficulty—nor without sacrifice. That it will, however, be attained by the middle of the twentieth century we have no doubt. A decade now is worth five hundred years of the past. The way has been prepared and the change will come speedily.

However, it is not apparent that people generally have any conception of what is necessary in order that a regime of social betterment may be established and perpetuated.

John Spargo, an eminent socialist, stated in his recent book on Bolshevism: "If the working class of this or any other country should take possession of the existing organization of production, there would not be enough in the fund now going to the capitalist class to satisfy the requirements of the workers, even if not a penny of compensation were paid to the expropriated owners."

And so Spargo says: "Every serious student of the problem has realized that the first great task of any socialist society must be to increase the productivity of labor." And this, he remarks, "will require such an organization of industry upon a basis of efficiency as no nation has yet developed."

In 1915 Dr. W. I. King, who was at that time a professor in the University of Wisconsin, made a study of the total income for the year 1910 of the people of the United States, and computed what the share of each person and family would have been if the amount had been divided per capita. It would have been $310, or $1,395 for the average family of four and one-half persons. For every actual family unit it would have been $1,020.

A computation made recently by a statistician in the University of London, based on the national income for the year 1911, showed that if what is called "unearned income" had been abolished, and the total national income had been pooled and equally divided the share of the average British family of four and a half persons would have been approximately $750.

These computations, accurately based and made, will be used of course by reactionaries in their attempts to patch up the old competitive system There is not enough to go around, they will say, and so will attempt to have the scramble go on.

But there is enough to go around—or rather would be enough if industry and business were systematized. And the indications are that a large number of people are now determined that this systematizing shall be effected.

Sir Bertrand Russell, an eminent British economist—the man who would have been at least the temporary successor of Professor Royce at Harvard if the British government had not refused him passport because of his keen analysis of the war and the causes thereof—in his new book, "Proposed Roads to Freedom," expresses the judgment that "with the help of science, and by the elimination of the vast amount of unproductive work involved in internal and international competition, the whole community could be kept in comfort by means of four hours' work a day."

Professor Russell may be a little extravagant as to hours, but in the main we believe his judgment in this matter is worthy of acceptance. Just what the scale of comfort would be we are not interested just now in trying to determine. But an acceptable slogan to many in the crusade would be, "No cake for any until all have bread." Nothing else is Christian. We challenge any reader of The Pacific to think of this in connection with the most vital portions of the Bible or with the plain teachings today of science and show that anything other is Christian.

In the Epistle to the Philippians we are exhorted to have the disposition which was in Christ Jesus, who although he had from the beginning the nature of God did not reckon his equality with God a treasure to be tightly grasped, but stripped himself of his glory and took the form here on earth of a servant.

John Fiske, one of the greatest of scientists, after an historical survey a few years ago of the genesis of humanity, expressed the judgment that "a society of human souls living in conformity to a perfect moral law is the end toward which the cosmic process has been aiming ever since the time when our solar system was a patch of nebulous vapor." And writing on "Love and Self-Sacrifice," Fiske said: "I think it can be shown that the principles of morality have their roots in the deepest foundations of the universe, that the cosmic process is ethical in the profoundest sense, that in that far-off morning of the world when

the stars sang together and the sons of God shouted for joy, the beauty of self-sacrifice and disinterested love formed the chief burden of the mighty theme."

It was as a scientist and from the scientific viewpoint alone that Fiske expressed the conviction in his book, "The Destiny of Man," that Darwinism had "placed humanity on a higher pinnacle than ever," and said in that connection: "The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge. And as we gird ourselves for the work of life we may look forward to the time when in the truest sense the kingdoms of this world shall become the kingdom of Christ."

Today in the United States, in Britain, and in other countries of the world, the people face perilous times because there are so many who do not yet see the cosmic trend. Some, even if they did see it, would selfishly try to block it. But in the main the people who saw would try to help it along toward accomplishment.

During the next few months a great variety of plans for quieting the industrial unrest in the United States will be discussed. And every plan devised and put into operation on a large scale or on a small scale that is not based on real brotherhood and cooperation will fail, and fail speedily.

We wish it were possible to bring men at the head of great business enterprises to a realization of the situation—and so to avoid terrible experiences. Not a little is being done to this end. For instance, in the Century Magazine, one of the high class publications, never a muckraker, there was from March to June a series of articles on "Self-Governing Industry" in which there was much of worth. They were written by Mr. Glenn Frank, who was at one time connected with Northwestern University at Evanston, Ilinois. The articles have since been published in book form; and, somewhat amplified, we believe. The Century stated that Mr. Frank had been for several years perfecting his equipment for the task of "interpretive reporting of significant drifts of opinion." And Mr. Frank himself stated it as his aim "not to launch a personal theory but to report what some of the best minds of both capital and labor are thinking regarding the way out." The writer of the Century articles stated: "Some things have reached the stage of essential certainty, among them this: labor will demand, and successfully demand, an increasing share in both the profit and management of business and industry." And the writer asks then: "What changes in the fundamental organization of business and industry will that demand make necessary? Will the increased participation of labor in the control of business and industry make for greater or less efficiency? Will it raise or reduce the total profits? Will the wise employer oppose the demand or will he join with his employees in working out a new organization of the productive and distributive machinery of the nation along lines that will mean an increase in both the equity and efficiency of business? Does this mean a class war, or is there a feasible co-operation of the classes?" And these, he says, are the questions, cutting as they do to the heart of modern society, that employers the world over are asking themselves. And every day, he declares, an increasing number of employers are reaching an understanding of the **inevitable** answer to these questions. And "the idea of industrial and business democracy is no longer the scare-phrase it once was to the responsible business and industrial leaders," writes Frank. He quotes, without naming him, one of the big business men of this country as saying to him: "Speaking purely from the business point of view, I am convinced that a real democratization of business that shall organize labor and capital into a real partnership in both profits and management will prove as great an advance in business efficiency and profit as in social and economic justice. In other words, I am convinced that genuine democracy in business not only is right, but that it pays. Figured in terms of profit and loss, I believe that every argument against autocracy and class control in government is now coming to apply with equal force to autocracy and class control in business and industry. Of course there never was a time when one man or a few men with expert equipment could not do certain things better than a mass meeting could do them; but looked at from the long view, democracy with all of its mistakes arrives at right ends more times than autocracy does. Autocracy can, by its possible quickness of action, achieve greater improvements in a particular instance and in a shorter time than democracy can. But the unbusiness-like thing about autocracy is that too frequently it will achieve immense immediate improvement at the price of stifling progress thereafter. The business-like thing about democracy is that its progress, although in some instances less rapid, is more sustained."

We write no brief for Labor; we are well aware of its unreasonableness many times, and of its excessive demands. It often drives industries to the wall—to bankruptcy, or to a granting of its demands and to turning then and taking the increased wage out of the scant pocket-books of the people in general. This can't go on much longer. It will be unbearable and everything will go down in anarchy and chaos.

It is in the power of fifty men in this country to lead and so to save the people from many frightful experiences in the next decade or two. Will they do it? We wonder. Recently John D. Rockefeller, Jr. sent out a pamphlet entitled "Representation in Industry." It was his address at the Chamber of Commerce Conference at Atlantic City in December, 1918. There is nothing adequate in the pamphlet. In what he calls "An Industrial Creed" Mr. Rockefeller says: "I believe that every man is entitled to an opportunity to earn a living, to fair wages, to reasonable hours of work and proper working conditions, to a decent home, to the opportunity to play, to learn, to worship and to love, as well as to

toil, and that the responsibility rests as heavily upon industry as upon government or society, to see that these conditions and opportunities prevail."

That reads well. But in the same pamphlet we find this: "The day has passed when the conception of industry as chiefly a revenue-producing process can be maintained. . . . In the light of the present, every thoughtful man must concede that the purpose of industry is quite as much the advancement of social well-being as the accumulation of wealth."

What troubles us in the foregoing is the statement twice made that industry is, or should be, in any sense for the accumulation of wealth. We fear that Mr. Rockefeller still has the idea that the lion's share should go to some one other than the workers—and so the great gulf between people be maintained. The day is rapidly passing for workingmen to toil to keep up these inequalities. Not very much longer will horny-handed men labor, with even some added comforts, to perpetuate a system which puts many of the employers in mahogany office chairs behind mahogany desks, gives them vacations at twenty-dollars-a-day hotels at Palm Beach and other resorts, while they as employees have nothing more than the necesities of life. And that is all that Mr. Rockefeller's pamphlet implies. That may be the kind of Christianity he puts before his Bible class in the wealthy New York church of which he is a member, but we do not believe it to be a correct interpretation of the teachings of Christ. If Jesus were living today on earth we do not believe that he would say to Mr. Rockefeller to sell all he has and give it to the poor. That wouldn't help much if any. Jesus would know that the situation demands of him to give himself with his whole mind and heart and soul to the work of establishing a real industrial democracy—not a sham one. Mr. Charles M. Schwab got far enough a few months ago to express in a public address his conviction that it was coming. "This social order," he remarked, "may mean great hardship to those who control property, but perhaps in the end it will work for the good of us all." And then Mr. Schwab sat down; he has been sitting ever since, and there are no indications that he is going to raise a hand to help the new order along. Jesus flashed a vision before Mr. Schwab, but he turned from it sorrowfully. There are others like him in various walks in life. If only the men who could lead would lead wonderful things would be accomplished in short order.

Robert W. Bruere, Director of the Bureau of Industrial Research, Washington, D. C., in an address before the Economic Club of Boston in April of this year, told of his experience as a government investigator of the delays in the aircraft and ship-building industries soon after our entrance on the war: "One night my job took me down to a lumber mill in Southwestern Washington, in the Gray's Harbor country, where they were turning out great ship timbers, seventy,eighty, ninety feet long—essential to the construction of our wooden merchant fleet. The mill had been held up by a strike, and so I did what as a matter of general practice I always do. I went straight to the people involved—the owner of the mill and the men who had struck. I went into the headquarters of the I. W. W., took out my pipe, put my heels on the stove and sat there for an hour, two hours, five hours—until the men who came in and out got used to me. Presently the men, accustomed to seeing me there, drew up their chairs too and began talking about the strike and its causes. One rainy day this desultory talk went on from nine in the morning until one of two the next morning. In looking back on that informal conference this curious thing sticks in my memory,—that at twelve and one and half-past one o'clock in the morning those men were talking with the greatest enthusiasm about the problem of restoring efficiency and the spirit of creative workmanship to industry. Without that concrete evidence I should not have believed it possible that those men whom the press had represented as hardened apostles of sabotage could be so vitally interested in efficient workmanship."

In that Boston address Mr. Bruere told how General Disque, having learned during his experience as superintendent of the Michigan penitentiary the importance of releasing men's creative instincts into constructive channels, made that knowledge the basis of his administrative policy. "He asked the lumber jacks throughout the Northwest to send delegates to a convention at Portland; he asked the employers to do the same thing. He brought both sides together to consider the problem of production in the interest of the country. If you will send your minds back over the history of air-craft production during the war you will be struck, I believe, at this moment by the fact that within a few months of the alarming reports of the I. W. W. conspiracy in the Northwest, you heard nothing more about strikes in the lumber camps. . . . A similar thing happened in the national forests in Eastern Washington, Northern Idaho and Western Montana. In following the trail of the I. W. W. through that region I met Mr. Rutledge, local head of the Forestry Service, and was interested to learn that with strikes a plenty in the private camps all about him, he had been able to keep those fellows hard on the job of fighting fire all summer. Rutledge had done what General Disque afterwards did—he had looked under the shirts of those I. W. W. men to the instincts, human desires and impulses which they share with the rest of us. He made the I. W. W. headquarters in Missoula the recruiting center for fire fighters. He made those men feel that they had a stake in the national forest; he took them into partnership; he left them reasonably free to work out the technique of the fire-fighting job. The result was that very little labor trouble developed in the national forests. The woods in that country were saved from summer fires by I. W. W. crews."

At the time when Mr. Bruere gave this address in Boston, Professor Irving Fisher of the chair of political economy of Yale University also gave an address. In the course of his address he asked: "Why is this class consciousness coming? Why do we have the social disease of the I. W. W and of

Bolshevism?" Professor Fisher said then: "It will not do merely to blame the I. W. W. as individuals for being wicked, any more than it will do to blame the bad boy in the streets for breaking windows And we have learned wisdom in respect to the bad boy. We have given him a play-ground. We have tried to understand him, and we have realized that the same impulses which made him bad, would, if properly directed, make him good. I believe the I. W. W. is the naughty boy of industry, and when we understand him and apply industrial psychiatry, we can turn him from the very impulses, which now make him anti-social, into a leader of democracy."

Among the many utterances of Professor Fisher was the following: "The very perfection of modern industry, through its division of labor, has taken the life out of industry, and destroyed those motives which are normal to the working men. * * * * Christ uttered a great economic truth when he said that we do not live by bread alone, and it is the application of that doctrine to working men which is most needed today, both to understand the discontent and to cure it. Every human being has certain fundamental human needs, fundamental instincts which must be satisfied, or else the human life is a wreck, and ends in the jail, the penitentiary or the insane asylum." Professor Fisher named then several of these fundamental human instincts which are unsatisfied in modern industry. Among these were the instincts of self-expression, of self-respect, of self-preservation, of workmanship—pride in one's work—the instincts of play and of worship—the aspirations we all have to make our life in some way harmonious with what we deem the highest and best and most divine.

In that address before the Boston Economic Club, Professor Fisher declared that he would not do for even any fabulous amount of money what modern industry is asking many a workingman to do.

Small wonder that when President Eliot of Harvard spoke at a meeting in Boston once on "The Joy of Work", on the same platform a week later a labor leader should sneer at him as a "highbrow" ignorant of the facts, or disregardful of them, and his hearers endorse the sneers and the judgment by their guffaws.

There was much of significance and import in that discussion on "A National Labor Policy" before that Economic Club that day. At one time a member of the club declared from the floor in protest that what the workingman wanted especially was to get the employer by the throat. It was then that Mr. Breure laid emphasis on the following as setting forth what workingmen in the main wanted: "A reasonable degree of economic security, leisure to pursue the spiritual things of life, the kind of economic and social security that would make it possible for them and their children to enjoy those opportunities which all of us who are not wage workers want our children to enjoy as a matter of course." In that connection Mr. Breure made use of an incident which he set forth more fully in an article on "Labor and the New Nationalism" in Harper's Magazine for March. We quote from the magazine article:

"Perplexed by what seemed to him the unreasoning and insatiable demand of his workmen, a manufacturer, recently called the operatives of an entire department into his office. He tried to explain to them the financial intricacies of the business, the scientific impossibility of combining successful competition with a further increase in production costs. Finding that his argument was making little impression upon the machine set minds of his servants, he resorted despairingly to a simple inclusive question. 'What is it you want?' he asked. And the workmen were not at all perplexed for an answer: 'What we want is just what you want for yourself and your children.' There at his office door was an automobile of the newest design, handsomely upholstered, its nickel trim glistening in the sun. His home stood in the midst of a garden, his summer cottage within sound of the sea. His boys were in college, his daughters at a finishing school."

Perhaps some of the readers of The Pacific will think as that manufacturer thought and said—that there isn't enough to go around. His thinking that and saying that did not save his factory from a disastrous strike. Nor will thinking and saying it now or in the future save from disaster. The only solution is brotherhood. Productivity **must** be increased, waste **must** be abolished, industry and business **must** be made efficient, and it can be done only when labor is a **real partner.** Co-operation must be the watchword, and ever must be emblazoned the eternal truth, exemplified by Christ when he surrendered the glory he had with the Father before the world was,—the truth that service is the law of life, that all that a man is and has, common talents, or special talents and glories, are things not to be held on to for self, but to be used for the good of all.

What, if under co-operation on the foundation of brotherhood, there should not be enough of the **luxuries** of life to go around? Well, then, is it manly, is it Christian, to scramble to get for the use of self more than the actual **necessities** of life and so doing to leave millions stranded along life's pathway? Is it Christian to contend for the perpetuation of an industrial system as inequitable and wasteful and destructive of manhood and womanhood as every thoughtful man and woman knows ours to be—and to do this because to do otherwise means some self-sacrifice? Christ taught self-sacrifice both by word and deed; and none but Christ-men, men who are his **actual** followers, can establish his kingdom upon the earth.

"It is a vision waiting and aware,
And you must draw it down, O men of worth—
Draw down the New Republic held in air,
And make for it foundation on the earth."

PRICE FIXING.

The time is not very far distant when in all the main lines of business in the principal industries there will be price control. The prices which public service corporations may charge now are determined by state commissions. Twenty years ago this was almost universally regarded as highly objectionable, an interference with individual freedom not to be allowed to fix itself on our body politic. But it is fixed there, and the principle is certain to have much wider application.

In recent years a variety of associations for the marketing of farm products, especially of fruits, have come into existence; they fix their prices and the public has to pay them or go without that product.

In our cities there are various lines of business in combination in which prices are established. There are, for example, the laundry associations. Recently in San Francisco, the laundry workers made demands of the employers which under threat of strike were granted. The question in the mind of the patrons of laundries now is, will the laundry association turn and take this out of the pockets of others, some of whom are more than empty now at every weekly or monthly bill paying time. We are not saying that an advance charge for laundry service would not be necessary for the maintenance of the business at a fair living profit to the owners, but we are questioning the wisdom and equity of a system which leaves it to them to decide.

Last year there was a discussion in the Commonwealth Club in San Francisco on "Marketing," in which it was brought out that in the raisin industry vineyardists had for a period of years been making annually from fifty to seventy-five per cent on the value of their vineyards. And this was before the war had made prices soar. One man, a conscientious lawyer who evidently desires to inherit eternal life, owner of a vineyard, expressed the judgment that the raisin association should lower the price to the public. But most of the participants in the discussion held to the old time business idea of getting all you can—in other words that the interests of the consumer are nothing to the producer.

This vineyard owner did not declare that all vineyardists had made so big a profit, but that all things considered an unconscionable price was fixed by the association.

This about the interests of the consumer being nothing to the producer may of course be an extreme expression, but with each the idea is "all that the traffic will bear." "I need it; I am entitled to it; it is only what my ability and my work are worth"—these are thoughts that control.

The growers of citrus fruits in association fix their prices, the walnut growers fix theirs, the prune growers fix theirs, the druggists, the grocer, the dry-goods establishments fix theirs, the doctors, the dentists and other professional people fix their charges, the plumbers, the carpenters and nearly all other lines of workmen determine what the charge for their services shall be—and in each and every instance it is done necessarily without regard to other interests. It couldn't be otherwise under the system that controls. It is not to be wondered at that a rapidly increasing number of people are longing for a system under which prices will be determined by some established body, chosen by the people, representative of the people and determined only after the whole field of interests has been surveyed.

It is evident to the present writer that, whether private control of industry gives way to a co-operative control or goes on, price control is going to be much extended. Difficult in its outworking? Yes! But no more difficult than many other methods now established, and a method much more in accord than the existing one with the Scripture injunction, "Look not every man on his own things, but every man also on the things of others."

Since the foregoing was written we read in an editorial in the San Diego Union, which we believe is still a Spreckels paper, the following: "The price-fixing proposition offered by William Harmon Black, former vice-chairman of the war labor board, may be advisable, feasible, and the only practical solution of a condition that threatens to result in national disaster unless its present tendency is permanently checked."

Mr. Black's suggestion, as set forth by the Union, was this in substance: That if the federal government cannot prevent profiteering in the necessaries of life, the several states should organize price-fixing commissions within their jurisdiction. These commissions to include representatives of labor, capital, the manufacturer, the farmer, great industries such as the railroad and the steamship—and also the consumers.

That this San Diego daily paper should comment as it has on Mr. Black's suggestion indicates that there is a realization of the desperateness of the situation. Time was not far back, when daily papers such as the San Diego Union wouldn't have admitted that such a plan might be feasible or advisable or practical or anything other than Utopian and damnable, or something out of an unbalanced mind. Truly, the world does move.

LABOR'S PLAN FOR PUBLIC CONTROL OF THE RAILROADS.

The movement on the part of railroad employees, backed by the American Federation of Labor, to secure government ownership of the railroads and their operation under a tripartite control, by an operating management, the employees, and the public, is to be commended. This is not to say that the plan is in all its features just what it ought to be. It may require some alteration, but it looks in the right direction.

And that was gratifying action on the part of the two railroad brotherhoods when in presenting their case to the President and Congress, they asked not for an increase in wages but rather for such action as would make an unending series of increases unnecessary.

It was well also that there came from these railway brotherhoods a plain statement of what is undoubtedly a fact that "direct action" could not be restrained if steps were not taken immediately to give relief.

All this came to many people like a clap of thunder out of a clear sky. And yet it is only what all well-informed people have been expecting for some time—and much more if the radical reforms needed were not undertaken at once whole-heartedly and without camouflage.

Already such Noah-ark papers as the San Francisco Chronicle are bringing their squirt-guns to bear, and are bewailing that whatever is done now will have to be done under threat, and that it is not right that a minority should coerce a majority. Now the facts are these bodies of workers have no desire to coerce. To let those who have it in their power to bring about the needed changes know that revolution is impending is the only way to get action. If the San Francisco Chronicle and daily papers of that ilk would give to the public the best thoughts of the day on economic and industrial and social questions the minorities now seeking these reforms would be turned into big majorities.

This movement for railroad operation is one only of many to be started soon. Business and industrial methods that worked fairly well a generation ago will work no longer—except with increasing disaster. We doubt not that "big business" will have more of a place in the future than it has yet had, but it will be co-operative—co-operative not only in each industry, but co-operative between the industries. Neither an individual nor an industry will then be able to say, "Hold up your hands and deliver." To bring this about it is necessary only to organize our Government industrially as our ancestors organized it politically. Toward this, the railroad proposition and the general movement of which it is a part look.

THE COMPOSITION AND AIMS OF THE BRITISH LABOR PARTY.

The British Labor Party, which had at the close of the year 1917 a membership of 2,465,131, was organized in 1900. Starting that year with 353,070 members, it reached the million mark in 1907. In 1914 the membership had increased to 1,612,147. The present membership is approximately 3,000,000.

The British Labor Party is a federation of trade unions, trade councils, a woman's labor league, one co-operative society, and three socialist societies. There are 123 trade unions in the federation; the trade councils, of which there are 146, are composed of trade union branches. These bodies overlap in several ways, but the statistics show that 2,415,383 of the members in 1917 were affiliated through labor organizations, principally the trade unions. The socialists numbered less than 50,000—less than two per cent, and some of these were trade unionists.

Undoubtedly the British Labor Party will increasingly be a power in the shaping of the industrial future of the United Kingdom. An American economist and publicist writes in a study of it: "It believes that the day is ending for political parties dominated by the owners of land and capital. As the economic structure of our time is defined by legislation and administration, British labor intends to play its part in the formulation of legislation and in the responsibilities of administration. There has been an immense increase during the war of industrial discipline under state control. If the state is to become the master, then the workers are determined to exercise an increasing share of control in the state."

A community of spirit, it is said, holds British labor together. "Back of its machinery of action there is a profound belief. It is a belief in the worth of the individual. And this belief leads to the desire for founding a society where the common man will be at home.'

The Labor movement in Britain differs from the Labor movement in the United States in that it is organized politically as well as industrially. It is organized to secure by political influence and power that which it believes ought to be industrially.

In the new book on British Labor, by Paul Kellogg and Arthur Gleason, it is stated: "The newer communal view is taking hold of the newer leadership in the union movement, and can be counted on to carry throughout the labor world, as against the old narrow craft views. It has manifested itself in concern for all the workers in other industries, purchasers of the product, and for all the workers of the world." And further: "The new communal idea in labor asserts itself not only in the settlement of labor issues, but in the proposals for the nationalization of basic industries and common services."

These American writers, who have been to Britain and have studied carefully there the labor movement, put it thus: "The British labor movement, driven on by the industrial and the political impulse alike, tends, in the phrase of the labor press, toward 'ownership by the state and management by the workers.'"

It is not state socialism; the British workers fear that state socialism might stifle freedom in centralized organizations. It might perhaps be correctly called guild socialism. In a chapter with the caption "Towards Democracy in Reconstruction" the writers of this book on British Labor tell us:

"The workers' control movement is not attempting to commandeer factories and put them into the hands of the workers, like the Russian Soviets. It is going ahead one step at a time, first administering workshop conditions, then sharing in the management of the factory process. It is not trying to extemporize executive experience over night. It acts inside its area of competence, but the change it is effecting in the organizations of industry is fundamental. Just as politically British labor would not make a wholesale conscription of property, but nevertheless plans to nationalize the agricultural land, the mines and the railways, to conscript accumulated wealth on a graduated scale, and to tax income and profits, so industrially, British labor does not set out to take over the entire industrial process at one stroke.

Rather, it gives challenge to the old conception which left autocratic power in the hands of one factor in production—the factor of private capital. This is a projection of self-determination in industrial life. It will find expression in no one formula, but will manifest itself experimentally in a hundred different forms whether under public or private ownership. It is, nevertheless, a decisive step toward the integration of economic self-government, by shops, districts and industries, that in time will fairly parallel the forms of civil government from town to nation."

PACIFIC COAST NOTES.

Pomona College was the recipient recently of a gift of $50,000 from Judge C. E. Harwood of Ontario, who already had done much for the college. This gift will be used in building a residence hall for women in memory of Mrs. Harwood, who passed into the other life last year. Pomona College has a pledge also of $100,000 for a chemistry laboratory. All in all recent pledges amount to $325,000, and a campaign is on to bring it up to one million by December, 1920. This accomplished will make two million dollars for Pomona in recent years. It is an institution of which California may well be proud, and all who know what Pomona College has done, is doing, and aims to do, will rejoice because of these and all other gifts.

"The Wayfarer," the great pageant which has been an outstanding feature of the Methodist Centenary Celebration on the Ohio State Fair grounds at Columbus, was written by the Rev. Dr. Crother, pastor of the First Methodist Church of Seattle. In a statement giving the theme of the pageant Dr. Crother writes: "In these days of upheaval, when much that is authoritative from the past is being questioned, when the industrial and social order is being revolutionized, when the task of reconstructing the world is so stupendous, many devout people find themselves bewildered and discouraged. Some look for escape by way of a physical cataclysm that shall usher in the end of all things. Many sit in dumb despair, wondering if the Church will prove adequate to meet the problems of the day. 'The Wayfarer' represents this discouraged element. He is guided from despair to faith and service by 'Understanding,' who unfolds to him the living presence of the Christ in every age—triumphant over all adversity." There are several episodes, and several scenes in each episode. The first scene in the first episode presents "Wayfarer" standing in a desolated village in the war district in Flanders, and voicing his despair as he stands there. "Understanding" appears through the church door and encourages him to put his trust in God, who is ever with his people. In one scene Understanding takes Wayfarer on a journey through the ages to show him that every age has had its problems and that God has emerged triumphant in the face of the most discouraging circumstances. In the episode called "The Conquest" the great messengers of the cross from the time of the Apostle Paul to the present time pass in review, showing the extension of the Kingdom of Christ through the ages. All through there are great choruses, and the pageant ends with the Hallelujah Chorus.

A comparison of Protestant Church statistics for San Francisco for the years 1906 and 1918 shows a total of 21,776 for 1906 and a total of 23,679 for 1918. The Methodists advanced from 3,019 in 1906 to 4,025 in 1918; the Presbyterians from 3,272 to 3,585; the Lutherans from 2,863 to 5,000. The Episcopalians, according to the tabulation by the California State Church Federation, declined from 2,846 to 1,542; the Baptists from 1,322 to 1,276; the Congregationalists from 2,400 to 2,011; the Christians from 752 to 455; the Unitarians from 1,151 to 564. No figures are given for the Methodist South in 1906. For 1918 one church with 221 members is listed. The Christian Science membership for 1918 is not given. In 1906 it was 394; but the increase in congregations from 1906 to 1918 was from one to seven. And seven buildings were reported. There were 24 Protestant congregations other than those of the denominations here named, and they had increased in membership from 3,764 to 5,000. Eleven Jewish congregations were listed, but the membership was not given. The Roman Catholic total was 200,000. In 1906 it was 115,000. In 1906 the Presbyterians had 16 organizations. In 1918 the number was 24. The Congregational numbers had changed from 15 to 13; the Methodist from 20 to 21; the Baptist from 8 to 11; the Episcopal from 17 to 18; the Lutheran from 11 to 22; the Christian from 4 to 3; the Unitarian from 2 to 1. The Catholic from 34 to 42. The large Lutheran increase is due probably to the fact that there are Scandinavian, Swedish, Norwegian, Finnish and Danish Lutheran churches. The Methodist Church property is valued at $876,500; the Presbyterian at $746,000; the Congregational at $658,500; the Episcopal at $855,700; the Lutheran at $500,000; the Baptist at $326,000; the Christian at $115,000; the Unitarian at $164,000; the Jewish at $500,000; the Catholic at $4,000,000.

The Methodist Church membership in California is 83,715. This does not include the Methodist Church, South, the membership of which is 11,842. The Presbyterians number 57,045; the Baptists 39,633; the Congregationalists 33,768; the "Christians" 31,198; the Episcopalians 28,663; the Seventh Day Adventists 11,987; the Friends 4,022; the Unitarians 4,600; the United Presbyterians 3,659; the United Brethren 2,262; the Universalists 875; the Nazarenes 3,523. Partial Lutheran statistics are 15,853. The Methodist Church North has 548 churches; South has 92; the Presbyterians have 356; the Baptists 260; Congregationalists 246; Episcopal 258; Christian 169; Seventh Day Adventists 178; Christian Science 141; Friends 21; Unitarians 23; Universalists 5; United Presbyterians 30; Nazarenes 56.

What was regarded as an alarming decrease in Sunday School membership in the Presbyterian churches in Oregon was reported at the meeting of the Synod in July. It was 13 per cent.

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There are Young Women's Christian Associations in the following named places in California: San Francisco, Oakland, San Jose, Fresno, Sacramento, Los Angeles, Pasadena, Long Beach, Riverside, Redlands, San Bernardino, San Diego. The Los Angeles property is the most valuable—$480,000. That in San Francisco, $260,000.

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Dr. James M. Campbell remarks in his "Mid Week Prayer and Conference Notes" in the Homiletic Review for July: "The value of a church is to be tested not chiefly on what it is doing for those who could live in a decent sort of way without its aid, but on what it is doing for those who are lowest down. . . . Many are afraid of the present-day socialistic tendencies, but it is undoubtely along that way that social perfection is to be reached."

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The Pacific Baptist passed out of existence in July after a service extending through forty-three years. It has been published at McMinville, Oregon, for several years. A paper to serve the Northern Baptists from ocean to ocean will be established soon, probaby in Chicago. The national convention in session recently in Denver so ordered. Dr. James A. Clarke, who was the editor and publisher of The Pacific Baptist for fourteen years, has been ill for the last two years; no one could be found to undertake what he undertook in 1904 and so the paper had to come to an end. No national paper will be able to serve the Baptists of the Pacific Coast as the Pacific Baptist did.

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Portland loses with wide-spread regret the Rev. Dr. John H. Boyd, who had been pastor of the First Presbyterian Church for eight years. Dr. Boyd goes to the chair of homiletics in McCormick Theological Seminary in Chicago. The Oregonian stated recently: "Numerous protests have been made throughout the city since his resignation became known. Gradually it became known also that he was going not to a position of greater salary but to work for which he would receive $2,000 a year less compensation, but where he was convinced he would be able to do greater good." Dr. Boyd is 58 years old. A graduate of Princeton Theological Seminary in 1886, before coming to Portland he had pastorates in Detroit, Michigan, and in Evanston, Illinois. First Presbyterian Church of Portland has increased during his pastorate from a membership of 1465 to 2382. In his last sermon in Portland Dr Boyd said to the people to whom he had been ministering: "During the eight years of my ministry I have tried for three ends. I wanted to be to you an interpreter of Jesus Christ, a leader of the church with an aggressive ministry, and a friend and pastor to you. The success of our church has been mainly responsible for my leaving you. It has grown so large and so exacting that I wonder how I or any other man can keep up with it." Dr. Boyd said to his people that he had a great desire that they might think of him in the future in this way: "I once knew a man who crossed my path and entered my life for a short while. He went out of my life never to return, but he left Jesus Christ with me. . . . In trying to remember through after years how I looked, I would like to have you remember another face—that of Him whom I have tried to interpret. In recalling my voice I would like you instead to hear the voice of the Master."

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About twenty years ago a system of Chinese shorthand writing was invented by Mrs. Julia A. Barrett of San Francisco, who had been for many years a teacher of the Pittman system of phonography. The Chinese system was designed principally to aid in spreading the gospel in China and has been in use there ever since, not only in mission work, but extensively in many lines of education and business. Mrs. Barrett is still living in California. In 1902 a little book of thirty-seven pages was published by her in which she told how she was providentially led to undertake the work and the difficulties in accomplishing it. Some to whom she first presented the idea declared that it was impossible—even absurd to think of it. The person able to use this system, listening to a Chinese reading the Bible, and writing the passages down in the shorthand characters, can then read them to those who have never been able to learn their difficult way of writing. This can be done though the one doing the writing does not comprehend what is being read. Those listening to it understand.

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Miss Alice M. Brookman, who was an executive secretary of the Young Women's Christian Association at the Panama Pacific Exposition in San Francisco in 1915, has been elected secretary of the Oakland Y. W. C. A. For the last two years Miss Brookman has had the supervision of the Y. W. C. A. work in San Diego and vicinity. In an article in the San Diego Union it is said concerning her: "Miss Brookman's place will be difficult to fill. Possessed of a pleasing personality, she has the faculty of winning friends wherever she goes and always inspiring others to live their best. She is the embodiment of the highest Christian spirit in the name of the organization she has so faithfully served; and of a quiet, modest nature, she wins the love and respect of the girls, for she has worked and will continue to work in the one great cause of bringing them in their lives and daily thought nearer to the Master who is the strength of her life. Her highest aim has been to make the San Diego Association stand for what she has said of her staff, friendship for girls, inspiration for girls, help, love, and individual care for girls.' "

OUR FIRST MISSIONARY MARTYR.

The Missionary Herald of July has an article which should be of deep and lively interest to all Christians in California but especially to those of our Congregational household. It is entitled "Forty-five years after a Martyrdom," and gives account of a memorial observance of March 2nd as the 45th anniversary of the martyrdom of Rev. John L. Stephens a missionary of the American Board at Ahuadulco, a sub-station of its mission at Guadalahara.

Reading this has awakened sacred and delightful reminiscences which I have offered to share with the readers of The Pacific.

It was in the autumn of 1865 that, retiring from my frontier post in the mining regions, I entered upon a pastorate three years long in our church at Petaluma. At my very first service I was attracted by the bright face of a boy in the gallery whose clear, strong voice supplied the alto. When I came to know him personally I was surprised to find him the confidential clerk of one of the prominent stores of that city, though his many friends still spoke of him as "Johnny Stephens."

It was probably one year, perhaps more, after that when for the first time, I found him at our midweek meeting, and was overjoyed to see him rise to bear his testimony for Jesus. I remember how modestly yet resolutely he declared it to be his purpose to live for Christ, and he added, "I cannot tell you how good it seems to have something worth living for."

At our next communion he was one of twelve received to the church on confession of faith. I need not say how active he became in all the work of the church. Young though he was, he was made, among other things, its treasurer. At length he came to me saying, "I fel a call to preach the gospel. How can I become prepared?" And the way to this was soon opened to him.

After two years of meditation, consultation and prayer, our Congregational churches had decided to plant here a Theological Seminary. It could be, we well knew, but a twig at the start, for our household of faith was not then in all California, North and South, as numerous as it now is around the bay, and its wealth was smaller than even its small membership would suggest. But it had made a beginning and had chosen Rev. Joseph A. Benton as its first professor in the chair of Biblical Literature. The problem of funds was even less serious than that of men. Of the three who did present themselves, our boy was one.

Their place of meeting was the fourth floor of a building on Montgomery street which was made to serve as dormitory, library, recitation room and whatever else three students and one professor might need. Another of the three was David Watkins, and these two were kindred spirits, both of them from Wales, united in their absoute extinction of selfishness, ready to say with Paul, "I live, no longer, I, but Christ liveth in me."

Early in their senior year, the seminary having been removed to Oakland, with lengthened cords and strengthened stakes, there appeared among them a young man upon whom had come that rich experience, the blessing eminent among all blessings, the baptism with the Holy Spirit, and his testimony led these two to seek the same, and it was given them, and with it power as witnesses for Christ. (Acts 1:4, 5, 8.) With this came a clear conviction that they were called, both of them, to serve the Master in some foreign field. My boy consulted me about it, and I did not fail to point out the destitution in California, but the deeper darkness of the foreign field and the few who were ready to penetrate it, with the commission of the Master, were too much for me. I saw that they were called of God.

A few weeks before this, a gentleman whose family was in attendance on the services at the Third Congregational Church, of which I had become the pastor, but whose business was in connection with a large mine in Lower California, called upon me to ask whether something could not be done to reach and save the worse than heathen in the midst of whom he wrought. I told him that if he would give me a written statement corresponding with what he had given me orally, I would send it to the American Board and would ask for a favorable response to his appeal.

It was indeed a surprise to me, but a very glad one, when the answer came that if the man to send could be found, they would sustain him. And this was accepted by these two as a token of the will of Christ concerning them.

But later, when approaching the day of their graduation, some gentleman from Guadalahara was in some way brought to them, who presented that field as one no less needy, but far larger and more prominent than anything could be in Lower California. And we all came to be agreed that this ought to be chosen. And thus it came to pass that the Mission at Guadalahara was established, which though in the recent effort to prevent denominational competition was for a while turned over to the Methodist Episcopal Church, South, has now been happily returned to us, and will soon be celebrating, I suppose, its semi-centennial.

I do not hesitate to say that no mission ever established by our Board began to yield harvests sooner than did this one. I venture to say that no mission of the American Board ever fruitened in new-born souls more rapidly than did this. Of course these men addressed themselves diligently to the learning of the Spanish language, but long before they had it sufficiently acquired to enable them to preach in it, they had a goodly company ready to be organized into a church; people converted through the reading of tracts or through such private conversation as would be possible between people as yet only half thought in their respective languages. In co-operation with some of their new-born brethren, a newspaper was issued

which proved to be a bright light-bearer.

Of course the priesthood became enraged, and a bloody persecution might hav ensued had not Porfirio Diaz ruled in Mexico in those days, and in defence of religious liberty ruled with a rod of iron.

After a period of about two years (I write from memory solely, having no written data with which to assure exactitude) Mr. Stephens said to Mr. Watkins, "With the working force which we now have, it is not necessary that two of us should be here in Guadalahara. Let me go and start a work elsewhere." And so he went to Ahualulco and was welcomed gladly by some who had been blessed already through contact with the work in Guadalahara. One who knew him as I did was not surprised to hear that the children were coming to Christ in considerable numbers through his influence. He was naturally the children's friend, skillful in amusing them, able to talk not only to them but with them, especially about their best friend, ever present though unseen.

As to what followed I quote from the article in the Herald:

"The parish priest, however, was aroused by his success openly denounced him from the pulpit, forbade his own flock to have any dealings with the Protestants, and burned in the plaza such Bibles and evangelical literature as he could lay hands upon. Not satisfied with these measures he incited the people to more definite action. Getting together a mob of the most fanatical and ignorant, after furnishing them freely with liquor, he sent them out at midnight to attack the house of the missionary.

Aroused by the stoning of his door and by the shouts of the mob, with his Bible in his hand Mr. Stephens climbed to the roof, together with the Mexicans who were with him in the house. The door was soon broken down and the mob rushed in. Others had gained entrance from the back, and among them were several of the town guards dressed in uniform. Stephens, thinking that these would protect him he climbed down and appealed to them, but was felled by the stroke of a machete, and was horribly cut to pieces by the infuriated mob.

Later his Mexican helper, Jesus Islas, was found and murdered; and a blind boy, who had been the innocent recipient of kind attention from Stephens, was brutally killed.

The priest who instigated the crime escaped, but the government arrested three hundred of the mob, retained one hundred of them for formal trial, of whom twenty were sentenced to imprisonment for life."

The mutilated corpse was brought to his home city and was interred in the beautiful Cypress Hill Cemetery. A monument, beautiful though lowly, was placed upon his grave by the General Association of California. It and the lot are kept in good order by the mother church in Petaluma. The inscription on the monument is as follows:

Rev. John L. Stephens
Born in Wales 1847
Died at Ahualulco, Mexico, March 2, 1874.
This monument erected by the
General Association of Calif.
Christ-like in spirit
Wise to win souls
Loved by the little ones
Slain at his post
"My faithful martyr."

Members of the first class graduated from our Seminary.

Members of the First Protestant Mission in Jalisco, Mexico.

"He being dead yet speaketh." Probably it is safe to think and to say that no other resident of Ahualulco has been held in sacred and eloquent remembrance for almost half a century, through annual memorial services, as has been the case respecting this foreigner who came to them in the name of Jesus to bear witness for him. His comrade, Mr. Watkins, has joined him in that mighty throng before the throne of God, singing the new song. He continued in the work at Guadalahara for several years and kept in touch with it through all his earthly life. But he was called of God to preach the word not only in Mexico but in Central and South America, especially in Peru, and wherever he went the Spirit of God made use of his ministry in bringing many souls to life through Christ. It was for me a memorable hour which was spent in my study some ten years ago, in Christian fellowship with a most prepossessing Peruvian, who came with a message from Mr. Watkins. He was on his way to Washington on some errand of national but also Christian interest. W. C. P.

CERTAIN THINGS.

II.

My Dear Son:

I wonder if you remember the time when I went with you to visit a surgeon, saw the anaesthetic administered, and watched the operation. I did not know much about the man. I did not know the schools from which he had graduated, nor the number of years he had practiced, nor his personal disposition, nor his politics, nor his family. I was sure that he was the most capable surgeon in the city for such cases as yours. I expected the operation to cost and it did. But I knew that the preparation for the operation had cost untold times what he would ask us. He was a specialist that understood his business.

Oh, my boy, it grows with the years that what this sick, deformed, world needs, what we all need, is a supreme spiritual specialist. The quacks are so many. The mysteries are infinite and that which is at stake is vital to the last degree. You and I are just common folks, but we want the best and we need it. I am not going to try to answer some of the questions you might ask. I could not if I would and I would not if I could. But among the certain things

is this: The world has one supreme spiritual specialist.

There has been only one race of religious geniuses. Any one of the greater teachers of the Jewish people would have immortalized any other race. The verdict of history is that they are beyond comparison. Jesus of Nazareth was the crown of that race. If there is any authority in religious matters worth while that authority is in him. For insight, for force, for words that stand the test of the centuries, the world has never seen his equal. Every class, every nation, every condition, every person who is acquainted practically with him agrees in this, that in religious matters he stands alone. We boast our progress, but so far beyond us is he that the first century seems as near his standards as do we.

It is only two thousand years since Christ was born. Two thousand years is a long time for some things. It is a very short time for some other things. It is a very short time in which to win the religious leadership of the world. Christ started to do this without money, without social backing, without special scholarship, without an army, without political force. To begin his program he started with twelve men so commonplace that they would have insured the utter defeat of any other world-wide plan. And in two thousand years he is looked up to all around the world among the nations that amount to most in scholarship, in science, in art, in efficiency of all kinds, looked up to by all classes and all conditions as the absolutely supreme leader.

This much is certain: If there is one whom it is safe to follow and to trust in religious things that one is Jesus Christ of Nazareth.

No matter now about the questions. They are interesting. This is a rudimentary belief. It is much like the belief with which the first disciples started to follow Christ. Some day if not now you, as they, may reach a broader, fuller one. For the present let us start here. Follow Christ and his directions for what you do know of him. He is the specialist. Much that he says you will not understand. Take what you can understand. Live toward that. He speaks with authority. And oh remember that it means even more to be in this man's army than to be in the army across the sea. He is the same yesterday, today, and forever. He does not change. **Christ is a certainty. I believe in Jesus Christ.**

DAD.

THE RETURNING SOLDIER HYSTERIA.

By an Ordinary Preacher.

I am not a "big" man. I am in no sense a "headliner." No larger church ever called me or even approached me with that purpose in mind. When I go to Conference or other large meetings, I am one of the listeners. The most they ever ask of me is to lead in prayer; and I do not intend a sarcastic reflection on prayer in saying that, though it may constitute one upon folks who underestimate the importance of prayer.

Sometimes, when I listen to "big" men, I am consoled for my smallness, I make my false moves but I am so little they are not conspicuous. And when I hear some of our great men I am now and then reminded of what is said to have been Abraham Lincoln's favorite quotation from Artemas Ward's writings.

"On the whole it's better not to know so much, than to know so blamed much that ain't so."

A great deal is being written and said at present about the returning soldier and the church's relation to him. Many of the articles and addresses take a certain line of thought which is just now very popular. For instance, at the Southern California Conference at Whittier, the address on the Returning Soldier ran something like this: The soldier has been occupied upon big tasks and with big ideals. If the church is to grip him on his return, she must measure up to his level. He is not interested in trivialities such as whether it is right or wrong to dance or smoke cigarettes, or in sermons about saving his soul from hell. (Pardon me, I probably should have used a capital H there.) He wants something large and worthy to occupy his attention and to enlist his effort.

All this sounds strong and fine, especially if said with the right sort of a swing. But wait a moment. Are smoking cigarettes and saving a soul quite on a par? And will our returning soldier regard his dance or his smoke as so trivial if they are taken from him? Or, if he has a business, is he interested in saving that from ruin? I wonder!

I believe I am as appreciative of the American soldier and sailor as most of their fellow citizens are. In the church of which I am pastor we have a number of them, and there are many more in our community. They are first class fellows, considerably above the average. I think. They have come back and gone to work in a most exemplary manner. Those who were interested in the church before they left, are interested still. All of them did their full duty and something over while in the service. They and their comrades proved what we all knew they would prove, that the American boy is capable of becoming as good a soldier as the world ever produced, if not a little better than any other. Nevertheless, they were men, not angels; imperfect human beings, not perfect saints.

In what I have to say I am not attacking the American army and navy. I believe in them tremendously. But I do think some of their eulogists have lost their heads a little, and I have suspected more than once as I have listened to praise of the soldier in his presence that he was either very much bored, or was laughing up his sleeve at the speaker. Unfortunately, war breeds both heroics and hysterics. Or are they the same thing? At any rate, even sensible men indulge in a great deal of nonsense under the pressure of war excitement, and under that head should include the line of talk to which I have been alluding. I should also include in this category some other statements which are very common at this time; in war books, in letters from the front, in addresses from those who have come back from the war regions. Let me cite one

or two examples.

In the December Ladies' Home Journal, a minister (or ex-minister) writes from the front of the experience of himself and a comrade: "It was probably the greatest joy either of us will ever know, in this world to have been able to put cigarettes to the lips of torn and dying men." "Strong" as Miss Trotwood would say!

Again, in a recent number of the Congregationlist and Advance, one of our rising young clergymen quotes, with approval, a doughboy who had told Rev. Paul Moody that he found God and God found him in the trenches, but that now he wishes the whole * * * war (language printed in full in a religious paper) were in, that place so popular just now with preachers who profess not to believe in its existence.

Just as I am writing this, moreover, there comes to my mind the latest Congregationalist with an interview with a returned surgeon who bids us be of good cheer as to the profane and coarse language of the soldiers as "the real blasphemy we connect with some of these phrases is not present in the hearts of these lads even if the words are present on their lips." And so we Protestants are to adopt the Catholic doctrine that a man must intend a sin or he is not guilty of it! I presume we shall also be asked to indulge the "smutty" story, next, as there is no coarseness intended.

The net result upon my mind of these various statements is, that the ideal parson of the future should drink a little, swear (both in and out of the pulpit) smoke cigarettes, of course, and hurry through his Sunday services so as to join the boys in a game of poker or a round at baseball. And if the boys do not come to church he need not worry for they are all right, any way, and far in advance of ordinary church members, in Christian attainments.

The chaplains tell us that the soldiers were only or principally interested in sermons against cowardice, selfishness, untruthfulness, and so on, and they seem to think this a complete enough list; but fail to notice that this is a list of sins soldiers are not so apt to commit as some others, and that, like most of us, they apparently prefer to hear the sins of other people condemned. Yet, let me say to the credit of the soldiers I addressed in some of the camps, that they did not show quite that spirit, but applauded vigorously my denunciation of the sin of licentiousness, for example.

It is worthy of note, in passing, that many of our brethren a few years ago were always quoting "the hard headed business man" as supreme authority, and that he had no use for cigarettes and cigarette users. But now the "doughboy" has superseded this divinity, and the cigarette as a solace for the woes of this life and a preparation for the future, has come into its own! Probably our future parson will also carry, along with his New Testament, "the makin's" as a sick room equipment.

It is easy to wax sarcastic over these things, but look, for instance, at some of the unavoidable implications of such statements as these I have quoted. If they be true, then the average in character after all this is a matter of serious import. Let us and ideal of the American army and navy is higher than that of the American Protestant church. Are these brethren willing to aver this? They imply, too that the third comandment is not of binding authority any more; and that a man may be reverent and religious and yet may swear. And they also infer that a man is to be judged by his service to mankind wholly, without regard to his personal character. Are we ready, as Christians, to adopt such standards?

It may be well for these gentlemen to give heed, as to the first of these implications, to the facts in the case. The army and navy were made up of specially selected men, morally. It was found necessary to lay down the most stringent regulations and restrictions for them, to keep them from the use of liquor and the practice of licentiousness, and constant survelliance was necessary to enforce these rules. Without going into detail in this regard, are we to understand that the church membership of the American Protestant church needs such restrictions as rigidly enforced? I could furnish some statistics on this subject did it seem best to do so.

I do not doubt that men who went through the front line experiences in Europe are changed, deeply changed, I do not question that many men among them are determined to give themselves to the service of mankind that the true fruits of the war may be garnered. But I confess my observation shows this not to be true of the majority of returned service men. Most of those I have seen are principally interested in finding work and in renewing old social ties This is perfectly natural in average young men, and I do not criticise them at all for it. But it does not indicate that they are quite the demi-gods our brethren are trying to make them out. The danger for the church, therefore, is not that she will not measure up to these men, in my judgment, but that she will not be able to develop in them the same passion for service in ordinary affairs, that they manifested under the pressure of war conditions. The history of the reaction in public life and business affairs which took place, after the Civil War, is both illuminating and typical at this point.

Just what is the church's message, any way? What has it always been? Does not this fairly well express it? That men have in some way lost the true road to life; that God has come to men in the person and work of Jesus Christ to bring them back to life, that is, back to himself, and that men can not be and do their best for themselves nor for their fellows, until they have first heeded the call of God to give their hearts. Further, that after they have heeded that call and not before, they ought then to devote themselves to the service of their fellow men.

Has the war changed any of these things? It does not seem so to me. Men are not interested in saving their souls from hell? Then, to speak plainly, they are fools. What would we think of a business man who would take no heed to his own affairs? Or of a minister who should bid others to be followers of Christ, but fail to take his own advice?

Insofar as the church has preached a selfish message, I am not concerned to defend her; but I do not believe that message has been preached nearly so much as is just now charged. Nor, would I have her chiefly interested in the life to come. Unquestionably our preparation for that life is secured by the way we meet the demands of the present one. There are great tasks to be done; economic wrongs to be righted, social and financial evils to be corrected, political and industrial demons to be exorcised, and wide open doors of opportunity in service both at home and abroad to be entered. The war has created some of these tasks, and greatly emphasized all of them. I believe they should occupy our attention in our preaching. I have been called a socialist often because I did preach such doctrines. But, the basis for success in doing this work must be individual fitness. The man who does not begin at that point is no wiser than the soldier would have been had he rushed into the trenches without previous instruction or training. I may be wrong, but it seems to me the real point at issue is that deadly insidious teaching that it does not do to be too squeamish in personal conduct; and that if men are honest, brave, and ready at a pinch to make great sacrifices for others, they may be profane in speech, loose in habits, and pay small attention to religious practices and still be real Christians. This same doctrine had already found expression among us before the war, in the substitution of pleasure for worship on Sunday, the alarming prevalence of divorce, reaching even to the ministry, and the tendency to regard respectability as a practical substitute for religion.

I do not deny the need of reform in the church. I recognize that we often have been narrow, frequently petty, and have tended toward effeminacy in our standards and teaching. In addition, we have been far too ready apologists for the present industrial order. We ought to learn important lessons, moreover, from the war. The soldier in the trenches puts the Christian soldier to shame in the matter of self denial, devotion to an ideal, comradeship, courage and many another virtue. I, for one want to profit by these lessons. I want to learn and I want the church to learn from the war, to put our faith more truly into action, to practice the same self sacrifice, practical co-operation, efficiency, and courage, in pressing the battle for righteousness, that have been shown in the war with Germany. And I want to do my best to meet the real problem of the returning soldier which is, in my judgment, as I have already said, to in some way arouse in him the same spirit of devotion to his usual tasks and to the good of mankind in peace, which he manifested under the pressure of patriotic fervor in war.

But I am not ready to surrender the old ideals of personal purity and reverence, in life and speech, nor of the importance of the life to come, when all is said and done. I am not willing to stop telling men that they must be clean in life, reverent in speech, and give Jesus Christ first place as Saviour and Guide, if they are to be acceptable to God. And I am still peculiar enough to believe that old fashioned book is right which bids us:

"Guard thy heart above all that thou guardest, for out of it are the issues of life; and I still give supreme place to His message who said: "The Son of Man is come to seek and to save that which was lost." I believe the church should do this too.

MENNONITES PLAN TO MOVE FROM CANADA.

The Mennonites, whose colony in Saskatchewan lies south of the Canadian National Railway, have offered to sell all their land to the Dominion Government for $35 an acre, preparatory to a mass migration to the Argentine, South America. The colony's land is situated in one of the best farming sections of Saskatchewan and is especially adapted to profitable mixed farming. The Mennonitse have refused many offers to buy it, some as high as $55 an acre.

The New York Post states: "The Mennonites are Germans and German is the language of the textbooks used in their parochial schools. Since the passage of the law abolishing foreign-language schools, the Mennonites have refused to send their children to the English public schools that were established in their colonies. Their antagonism to the new school law, their insistence on bringing up their children in a tradition alien to Canadian ideas, and their religious principle against military service and the duties of full citizenship have made them an unpopular element in Canada.

"Premier Martin, Minister of Education, recently made a visit of inspection to the Mennonite community. He found the standard of education far below that of the Canadian public schools and expressed to Bishop Wiebe, head of the Old Colony Mennonite Church, the hope that he would use his influence to persuade his people to send their children to the public schools. Bishop Wiebe refused to do it and flatly announced his determination to fight such a programme.

"For five or six months the Mennonites have had agents in South America looking for a suitable location to which to transfer the Canadian colonies of the faith. This location has now been found, it is understood, and it is expected that all the Mennonites in Canada will remove to the Argentine as soon as they can sell their lands and wind up their affairs."

The Rev. Dr. John Kelman, the Scotch preacher of world-wide fame, has been called to the pastorate of the Fifth Avenue Presbyterian Church, New York City.

NEW BOOKS.

Social Christianity in the New Era. By Chaplain Thomas Tiplady. Chaplain Tiplady adds a third to his two valuable books written out of his war experiences, "The Cross at the Front" and "The Soul of the Soldier.' Seven editions of the first named book have been printed. In this new book "Social Christianity in the New Era," we find much that ought to be brought to the attention of the people. The war has lessons which are plainer to men like Chaplain Tiplady, who has been at the front, than they are to those who have not been there. We quote from the preface written by the Chaplain: "I have lived in manufacturing towns, mining areas, agricultural districts and the slums of the world's largest city. I have also spent three years as chaplain on the battlefields of France. I have carefully observed the state of the Church and the social conditions of the people. I know to some extent what the returning soldiers expect of the Church and the State. In the light of the New Testament and the revelations made by the war, I have tried to show what the attitude of the Church ought to be towards the social problems of our time. . . . The hour calls for Christian idealism among masters and men. It calls for a 'Holy Order of Business Men. .....Social reform is coming, but woe to the Church and society if it comes through revolution and not through religion. We shall get a new world as soon as we make up our minds to have one. We have the old, callous, ugly world about us because the men who could make a new one are content with things as they are. . . Our soldiers were greater than they knew themselves to be, and our business men are nobler than they think they are. They will grow tired of using their brains for themselves and begin to use them for humanity.' The capitions for the chapters of this book are: Plowshares for swords, A Leauge of Churches,, Church Union by Easy Stages, The Test of a Christian, the Church and Industry, "Holy Orders" in Business, The Debt of Class to Class, "TheMan's the Gowd, Workman and Gentleman, The Emergence of Woman, The Cry of the Children, The Boy and the Pew, Knights of the Church.—**Fleming H. Revell Company, New York, $1.25 net.**

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The Battle Nobody Saw. By Byron H. Stauffer. This book of sermons by Dr. Stauffer, who was for fifteen months the pastor of the First Congregational Church of San Francisco, now of Winnipeg, Canada, is of exceptional interest. His presentation is graphic, and the thought is such as lays hold of everyday life. Some of the topics are: Water from Your Own Well, The Greatest Man of Tomorrow, The Battle Nobody Saw, "Too Much Religion When I Was a Boy," "If I were Twenty-one Again." Several of these sermons were given in First Church, San Francisco. We quote from the sermon, "The Battle Nobody Saw": "I knew a man who fought and triumphed against foes as real as the battalions of Hindenburg. He was an Irish tanner with a periodical mania for drink. He had a fair wage, but his four ragged girls looked like waifs of the slums, though they lived in the healthy open country. He was like the demoniac of Gadara. His children would run away like frightened fawns when they saw their father come staggering across the fields on pay day. When he arose to signify his acceptance of Christ, I feared I shared the incredulity of the people as to his ability to hold out. My church officials hardly thought it prudent to receive him at once into the church. The next Saturday evening, Drunken Ed (for that continued to be his name long after his conversion) went into the village store to buy five coats for his family. He explained to the merchant that he wanted to take his wife and daughters to church the next day and that he could pay half cash. The store keeper trusted him for another coat for himself. On Sunday morning the tavern habitues saw a sight to talk about. Drunken Ed and the whole family were walking up the village street toward the church. I will never forget that sight. Sherman's march to the sea was nothing grander. The battle he had fought none but the Great Companion saw; but the ground he had won was never lost in the thousand counter-attacks that Satan made upon the citadel of that brave heart.' **William Briggs, Toronto, Canada.**

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The Armenians in America. By M. Vatan Malcolm. This book contains much valuable information concerning this ancient people—not only in America, but in Armenia, Zorastrians in religion originally, Christianity came to thew through the Apostles Thaddeus and Bartholomew. Their church, the Armenian Apostolic Church, called also the Armenian Gregorian Church, is absolutely independent of any other ecclesiastical organization in the world. It has never had any connection with either the Greek Church or the Roman Catholic. The supreme head of the Armenian Church, called the Catholicos, is also the chief representative of the Armenian nation. He is elected for life by popular vote. There are Roman Catholic Armenians—to the number of 150,000 approximately Protestant Armenians numbering about 150,000 are the outgrowth of the work of the American Board begun in 1831. We learn in this book that while this mission work has stimulated the Armenians to better their own educational institutions and to introduce some modern ideas and reforms in the Armenian Church, it has been a severe blow to the unity of the nation, the Church of Armenia having been for centuries the fortress of the people. Moreover the many appeals in this country for aid has created the impression that the Armenians are a much more backward people than they really are. The author writes: "It is true that the standard of the institutions maintained by the Ar-

menians do not come up to similar institutions in France, England and America; but it must not be forgotten that the Armenians are as a nation far above the standard and quality of any other race in the Balkans " and the Near East." Before the massacre of 1894 there were not more than three thousand Armenians in the United States. In 1895, 2,767 were admitted and by 1917 the number had gone up to a total of 70,980. California now has the largest number, though only 2,564 declared intention on landing of coming here; 17,391 named New York and 14,192 named Massachusetts. The largest single Armenian colony is in New York City; the next largest is in Fresno, California. Quotation from a report by the United States Immigration Commission shows that the Armenian farmers around Fresno are very prosperous. All members of the Armenian family work on the ranch, they economize and save, and when indebtedness on a farm has been paid off, they are much more likely to take the surplus accumulating for the buying of more land rather than expending it in houses or other buildings. The improvements they like are such as will make the land more productive. The author of this book expresses the judgment that many Armenians will return to their native land within a few years, if conditions should be promising there. Especially will this be the case with many of those in the mills and mines of the East. There is much less illiteracy among the Armenians than among the other newer immigrant races. They have a passion for education, and no matter how poor and ignorant some may be, they regard the education of their children as of the utmost importance. Many of the immigrants from Armenia have attained to places of prominence. The author of this book, educated at Amherst and Harvard, is a lawyer in New York City. One statement in the book leads to the inference that Thomas Corwin, once governor of Ohio and United States Treasurer, though born in this country, was of Armenian descent. **The Pilgrim Press, Boston; $1.50 net.**

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The College Gateway. By Charles F. Thwing. A series of stimulating addresses by President Thwing of Western Reserve University. Baccalaurate discourses given between 1903 and 1918, they embody the fine fruitage of President Thwing's thought concerning and study of the problems of education and of life. Among the topics are these: Trustees for Humanity, The Interpretation of Life, Entering into Life, The Responsibility of the Individual for the Community, The Needs of American Life Which the College and the College Graduate Should Fill, College Life a Prophecy of Life Itself, Sympathy the Solution of the Social Problem, The Greatness and Simplicity of Religion. The reader will turn from this volume with the feeling that our colleges and universities presided over by such men as Dr. Thwing are presenting a fine conception of life to the young men and young women of the land. They who listened to these baccalaureate addresses must have been stirred to high endeavor. They will prove a tonic to all who read them. We quote in brief from one of the discourses: "The college seeks to create a sense of the unities of life and of all being. It endeavors to show the penetrations and interpretations which belong to forces, states, conditions, causes, and results. It labors to make it plain that nothing is alone, that all is in all, and that each is in each, that all is in each and each in all. It abolishes the doctrine of aloneness and aloofness. It stands for the social and the communal. The college also desires to show that life is a process — more a becoming than a become. The college tries to conjugate life rather in the imperfect than the perfect tense, rather in the future than in the past. It tries to prove that aspiration is more important than achievement, and that achievement which is not the parent of further achievement is a failure. It tries to prove that any victory which does not lead to further advance of the forces of truth and righteousness is really a defeat. Its heavens show the morning star, and its suns are ever rising toward a zenith which is never reached." **Pilgrim Press, Boston; $1.50 net.**

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The Sky Pilot in No Man's Land. By Ralph Connor. This story of missionary experiences in Canada leads when the war drum calls to the battlefields of France and pictures life there as the sky pilot and the men to whom he ministered lived it. As the sky pilot of another of Ralph Connor's books met the tests of life on the frontier of Canada, so this sky pilot meets the test on that frontier where men from all around the world battled for civilization. Ralph Connor himself was a sky pilot in France, and into his story doubtless has woven some lessons learned there personally which will be of value to sky pilots and all other Christian workers elsewhere. The story grips as all of Ralph Connor's stories do. **George H. Doran Company, New York. $1.50 net.**

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Pilgrim Followers of the Gleam. By Katharine S. Hazeltine. This alluring study of "Congregational heroes who have given their lives for the new era of brotherhood" is one of the Department of Educational Publications of the Pilgrim Press. A large amount of history, attractively presented, is crowded into the 152 pages of this volume, and the pupils, the young people, who will thus have their interest awakened are cited to some of the sources of larger information. Beginning with the Puritans in England, salient features and experiences in the lives of the men and women who laid the foundations of American life on the New England shores are set forth. And then under the caption of "From Sea to Shining Sea," it is shown that America is beautiful today because these Pilgrims beat a thoroughfare for freedom clear across the continent. On the pages of the book we read

in brief the achievements of Manasseh Cutler in the Ohio Country, of the foundations laid by the Iowa Band, and of what Marcus Whitman's coming meant to the Oregon Country. A chapter entitled "Into All the World," sketches the A. B. C. F. M. Another leads frow the Hawaiian Islands to Hampton, Virginia, and gives a picture of Samuel Armstrong, who remarked once when a student in college that he thought he would become either a missionary or a pirate. Under "Brothers All" there is a lesson from the life of Edward Steiner, that man of wide immigrant fame. And what finally is the lesson? It is "Follow the Gleam," "Carry On!" The book is "a study book," and there are questions at the end of each chapter. **Pilgrim Press, Boston. Paper, fifty cents; cloth, eighty cents.**

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Adventures in Alaska. By S. Hall Young. The author tells us in the preface that he puts forth this book of actual adventure in Alaska with the hope that it will afford healthy-minded young people a true idea of some phases of human life and also of animal life in that great north land. Three chapters of the book deal with the experiences of Dr. Young in the second of the three great gold stampedes—showing how he as a missionary lived the life and played the game with the gold-seekers, yet keeping free from the lust of gold. There are three enticing bear stories and a walrus story—all bits of history. Of course there is a dog story—no book by Dr. Young would be complete without a dog story, for dogs figured so prominently in his missionary work. Although the book is spoken of as one for the young, we think that all adults into whose hands it may come will find it of absorbing interest. **Fleming H. Revell Company, New York; $1.25.**

THE NINETY AND NINE.

There are ninety and nine that work and die
  In want and hunger and cold,
That one may revel in luxury
  And be lapped in the silken fold!
And ninety and nine in their hovels bare,
And one in a palace of riches rare.

From the sweat of their brow the desert blooms,
  And the forest before them falls;
Their labor has builded humble homes,
  And cities with lofty halls;
And the one owns cities and houses and lands,
And the ninety and nine have empty hands.

But the night so dreary and dark and long
  At last shall the morning bring;
And over the land the victor's song
  Of the ninety and nine shall ring,
And echo from zone to zone,
Rejoice! for Labor shall have its own!"

—Charlotte Perkins Gilman.

A VISIT IN BAKERSFIELD.

It was brief, but rich in Christian fellowship with our brother Fuller and with others like-minded with him, in seeking first the Kingdom of God and his righteousness. Next to these persons, I was eager to see the new building erected and recently dedicated by this vigorous, generous church. I had heard good reports concerning it, but when I saw it without and within, my heart was exclaiming, "The half hath not been told me." When all the furnishings are in which are provided for, the cost will reach $50,000, and the only debt will be that to our Church Building Society, and arrangements are already in process for the prompt payment of that. As more closely and thoroughly you examine it, you wonder how so much could be secured for $50,000. Its auditorium proper provides seats for about four hundred; other rooms can be opened up which would bring eight hundred within sight and hearing distance of the platform. An Austin Pipe Organ is provided for and will soon be in place. The floor is finely carpeted at a cost of $1500, the gift of a son of Mrs. Fuller and in memory of his mother. Nothing seems to have been forgotten, and everything—facilities for lighting, warming, ventilating, hearing, including the acousticon, beautiful art glass windows, Baptismal Font, and a Baptistery—all these are on hand or are coming and provided for. I was greatly pleased to know about the Baptistery and that no less than twenty-six persons had already, on one day, been baptized in it. They were believers about to be received to several churches in the vicinity of Bakersfield, churches that in a real sense might be called daughters of this one. I wish that all our churches could be likewise furnished. We would have had a Baptistery in Bethany Church in San Francisco long ago if the cost of it had not been needed for other conveniences. It would have given expression in a notable way to that fundamental principle of Congregationalism: "In Essentials Unity, in Non-Essentials Liberty; in all things Love," "The interior wood-work is in solid mahogany and the cross is worked into each pew end. This symbol stamps the entire structure both outside and within, and will, we trust, stamp the thought and service of the church permanently, so that both the life and message may be Christocentric," said the pastor.

With all this elegance, the building is even more striking to a sympathetic observer as a Gospel Workshop. Every phase of Christian service in Sunday School, in Social Service, in opportunities for private personal evangelism, seems to have been remembered. The lot is ample for lawn and shrubbery, and this is already sufficiently developed to give an inviting appearance. One cannot look at it, so I should think, without wishing to enter.

Harvest work has already begun. Twenty have been added to the church this year thus far; eleven on confession.

Among those with whom I had special Christian Fellowship were Rev. and Mrs. H. M. Bissell, lately missionarie of our Board at Euadalahara, Mexico,

who are seeking and saving lost souls among the Spanish speaking people of Bakersfield and vicinity. And though we are not now sustaining there a mission among Chinese or Japanese as in former years, I was made acquainted with several Chinese, men and women and children, who are at home in this church and shepherded as members of its flock. This stately edifice will be not less, but more, like home for Christ's little ones, than was the very humble edifice from which it has emerged. W. C. P.

NOTES AND PERSONALS.

The Rev. C. G. Marshall has resigned as pastor at Sunnyvale.

The Rev. and Mrs. Reed B. Cherington expect to move from Berkeley to Palo in September.

The Rev. and Mrs. S. C. Patterson have gone East on a visit, and will not return until the latter part of October.

Miss Edith Parsons will return to the mission work in Turkey next month. She will be stationed at Brousa.

The church at Martinez has called the Rev. N. F. Sanderson, formerly of Kern county, lately in Y. M. C. A. war work.

The annual meeting of the Northern California Congregational Conference will be held in First Church, San Francisco, October 7-9.

The Rev. R. C. Waddell has resigned as pastor at Haywards and has accepted a position in the high school at Arroya Grande, California.

The Rev. Dwight J. Bradley, a Pacific School of Religion graduate, now pastor at El Paso, Texas, is spending his vacation in Oakland, accompanied by Mrs. Bradley and the twins.

The Rev. Chester Ferris of Santa Barbara and the Rev. James B. Lash of the Hollywood Church, Los Angeles, exchange pulpits and homes for two weeks in August, covering the Sundays of August 10 and 17.

The Rev. George H. DeKay was home for a few days recently. He is now on a transport on the Pacific Ocean en route to Vladivostock. Mr. DeKay crossed the Atlantic 21 times in his transport Y. M. C. A. work.

Sunday, August 17, a special service will be held in First Church, Berkeley, in recognition of the Rev. Fred F. Goodsell. Mr. Goodsell goes soon to Constantinople, as representative in Turkey of this Berkeley Church.

Readers of The Pacific who know of young people in attendance at the State University, or of families who have moved to Berkeley, are requested to send the names of such, and if possible their addresses also, to Rev. J. H. Kimball, Service Supt. of First Congregational Church, Dana and Durant Streets, Berkeley, Cal.

The pulpit of our church at Santa Barbara was supplied for a few Sundays recently by the Rev. Dr. J. D. Eaton of Los Angeles. The pastor, the Rev. Chester Ferris, supplied the Presbyterian pulpit at Ojai and along with Mrs. Ferris occupied the parsonage there; and Dr. and Mrs. Eaton had their home in Santa Barbara.

The San Mateo Church has called the Rev. Dr. R. H. Baldwin, and he has accepted and will enter on the work soon. Dr. Baldwin comes from the Episcopalians to the Congregationalists. For some time he was engaged in Anti-Saloon League work in California. He was later in Y. M. C. A. war work. For several months he supplied our church at San Jose in a very acceptable way. The San Mateo Church is to be congratulated.

The Congregational ministers of San Francisco and vicinity lunched together on Monday, August 4, in a "farewell" to the Rev. C. L. Mears of Alameda, who goes soon to a pastorate in Minneapolis. All present had something to say of the value of Mr. Mears' work in Alameda, in Reno, and at Snohomish, Washington, and of the high esteem in which he is held wherever he has labored and by his brethren hereabout and wherever he is known. Mr. Mears goes from the Pacific Coast with a fine record—one of the best in the history of Pacific Coast Congregationalism.

The final sermon of Dr. J. D. Jones, one of the eminent British preachers, just before leaving for his visit to this country, dealt plainly and scathingly with the needs and tendencies of the present, says the British Weekly. (1) We must live simply and work hard. Wanton frivolity was a crime against the State. (2) We need a recovery of the sense of spiritual values. There would be no more strikes or war if we realize that the Kingdom of God was the principal thing. (3) We must spread love and good will. Christ's spirit alone will make all the difference. He can change the outlook and ambitions of men.

We announce regretfully that the Rev. Dr. James D. Eaton, who for more than a year has served so admirably as our Los Angeles correspondent, has decided for several reasons to give up that work. Dr. and Mrs. Eaton expect to go East the first of September and will be absent two or three months. On his return he will be busied in other ways and does not feel like taking up the correspondence again. For four years Dr. Eaton has been the secretary-treasurer of the Los Angeles Ministerial Union; he has served also for two years as chairman of the board of benevolences of First Church, Los Angeles, from which work he asked to be released early this year. Readers of The Pacific will recall Dr. Eaton's splendid work for many years under the American Board in Mexico. Dr. Eaton was absent from Los Angeles at the time when it was necessary to send

news notes for this issue of The Pacific, on account of a change in the time of making up the paper or he would have favored us this month. Never in the 22 years that the present editor has been in charge has the paper had a better correspondent.

There meets each week in the Congregational Chinese Mission building in Oakland an inter-denominational Christian Endeavor Society of approximately 40 members. The president of it is Mr. Dick Dang who is in charge of the Mission and who, we hear, is doing an excellent work there. This Christian Endeavor Society, desiring to send some of its members to the recent state convention at Long Beach planned and conducted an entertainment from which they realized more than $600. Some of their American friends were surprised when they learned that tickets were to be sold as high as $5. But the members explained that they had Chinese friends who were interested in them and their work and would respond. And so they did. Tickets for members were fifty cents; other tickets were $2.50 and $5. Ten delegates and a woman chaperone were sent to Long Beach at a cost of $375. The balance will be used in support of a Bible woman in China and toward the education of a girl student in a college in Canton. Congratulations to our Chinese friends on this achievement.

SOMETHING THE EDITOR INVITES.

The Editor of The Pacific invites discussion of his editorials, "The Industrial Goal," and "Perilous Times.' In order to get fully his views and the highly objectionable things in our industrial system there should be read and considered in connection with the two editorials those on "Price Fixing," "Labor's Plan for Public Control of the Railroads" and "The Composition and Aims of the British Labor Party."

We believe that in these editorials are set forth that toward which life must move and the loud call to present day Christians.

In the next issue of The Pacific, we will publish one or two articles (if they are sent in) of not more than one thousand words each, in contravention of our position. We will print also several brief letters of fifty or a hundred or two hundred words if we receive them. Inasmuch as the paper has to be planned considerably in advance of its publication these articles, to secure place, must be received by August 28.

We will print also, if received, several brief letters from persons who may wish to emphasize what has been stated in the editorials.

FROM WASHINGTON TO SAN FRANCISCO.

In the last number of The Pacific mention was made of the acceptance by the Rev. Dr. James L. Gordon of the call extended by the First Church, San Francisco. We quote now from Dr. Gordon's letter of resignation at Washington and also from his letter in which acceptance was made of the call to San Francisco.

In the letter to the people of the First Congregational Church of Washington Dr. Gordon said:

"It is with sincere regret that I feel compelled by a profound sense of duty, after so brief a term of service, to sever my connection, as minister and pastor, from a church and congregation where all the relationships have been so happy, sympathetic and beautiful. No pastor has ever had more cordial support or more hearty co-operation.

"There has never been an hour, however, in the history of our church, when a change in its ministry could be made with less risk of injury than at the present time. The business organization is efficient, the membership increasing, the financial condition sound, the bond of unity perfect, and every department reinforced by the great tide of new life which has swept in upon us from other communions and communities. For five years to come, every church in our fair city will feel the flush of new blood and the energy of the new life which accompanies an increasing tide of population.

"The City of San Francisco, to which your pastor has in the providence of God been called, is, as you are aware, one of the commercial nerve centers of the nation. In that city, destined in a quarter of a century to have a population of a million souls, the future of Protestantism still hangs in the balance. The strength and vitality of our denomination, the influence of whose presence is so greatly needed in a community where every phase of thought, ancient and modern, is being proclaimed, is yet to be determined. The First Congregational Church of San Francisco is an historic institution with a splendid past and, at the present time, possessing a new church edifice, whose equipment is complete and ample. The call is for supervision and leadership. Here is a challenge to courage and an appeal to faith.

"In reaching this decision I am influenced by the fact that the Christian character of the Great West should be safeguarded for a broad type of Christianity. The East and the West meet at the Golden Gate. The Orient is just beyond. Here the great problems of our national life, for the next half century, will converge. This focal point—the greatest port on our Pacific seaboard—must be held for the Great Church Universal. To have a small part in such a noble enterprise seems to me to fully justify the decision which is announced in this pastoral letter: namely, to exchange Washington for San Francisco.

"In taking a step so important I ask for your blessing and benediction. In entering a field where there are great and unfamiliar problems to be solved, I ask for your prayers and best wishes. If I had my heart fixed on a pathway made beautiful by rare friendships and by duties clearly defined, where a happy experience has lightened every responsibility, I would certainly remain in the Capital City of the Republic. I have decided, however, to enter a field where the charm of a remarkable climate and the cosmopolitan character of the population presents problems sufficient to test the character and ability

of any man called to the responsibilities of the pastorate. Therefore, I ask, that when the time of departure draws near, you will send me away with your love and approval."

The letter of acceptance was in part as follows:

"After careful consideration I have decided to accept the call extended to me to become pastor of the First Congregational Church of San Francisco; and, therefore send you this epistle to intimate that I will assume the pastoral relationship on the first day of October of the present year.

"I have been led to this decision by certain vital considerations, namely:

"The growing influence of the Pacific Coast in our national life;

"The marvelous growth and vitality of San Francisco;

"The splendid equipment of your church in the matter of site and edifice;

"The earnest determination of your officers and members to meet and solve the problems, which have, in the providence of God, been appointed for the First Congregational Church of San Francisco;

"And last, a sincere appreciation of the work already accomplished by that remarkable succession of noble men, who have stood in your pulpit, and by their service and ministry, laid the foundations of a strong and enduring institution."

NEW BUILDING AT DINUBA.

The Congregational Church at Dinuba, California, laid on the 13th of July the cornerstone of a new building, the estimated cost of which is nearly fifteen thousand dollars.

This church was organized in 1911 by German Russians who had settled there—with 18 charter members and as name The First German Congregational Church. Conducting their services for a time in a school-house, a small building was erected in 1913. Recently a parsonage was built, aid being given by the Church Building Society. And now a commodious church building is under construction.

The Rev. George Marquardt is pastor, having entered on the work early this year. The first resident pastor was the Rev. J. C. Schwabenland.

The membership at the present time is 70, Superintendent Rathbone was in attendance at the cornerstone laying in July and brought to San Francisco report of a very promising work at Dinuba.

This church is one of several German Congregational churches in that part of the San Joaquin Valley. There are three at Fresno, and one at Sanger. One at Fresno has more than 900 members; another has 325, and another 178. The Sanger Church has 212 members. With so many German settlers in that region all these churches have promise of permanence.

CONGREGATIONAL CHURCH, SUISUN.

A reception was recently tendered the new pastor and his wife, Rev. and Mrs. Edmund Owens. Addresses of welcome were made by Rev. J. E. Wright of the Fairfield Methodist Church and by Lambert Sternberg in behalf of the church and people of Suisun. An excellent musical program was provided and dainty refreshments served by the ladies of the church.

The trustees have received $1000 as a gift from the sale of the defunct Baptist Church property of Suisun Valley, which amount will be applied on the church debt.

Evening service has been resumed after a lapse of more than a year and the attendance is gratifying.

A SERIES OF SERMONS AT LONG BEACH ON "THE RELIGION OF AN EVOLUTIONIST."

Large audiences of Long Beach people are now listening to a series of morning sermons by the pastor, Dr. Henry K. Booth of the First Congregational Church, upon "The Religion of an Evolutioist." The topics of the group are as follows: The Modern Christian and His Universe; The Living God; Evolution and the Bible; The Ascent of Man; The Inevitable Christ, and Evolution and the Life to Come.

No brief abstract can convey a just idea of their scope, illumination and strength, but a single extract may be quoted from the one entitled "The Living God."

"And so the Christian man looking out upon the universe came to see that behind and above there was an intelligence and power that could be nothing else than God. How natural, how inevitable it was that the old idea of God should give way to the new; for the new idea presents us with the other thought of God's immanence in nature and of God's indwelling in man. Every process of nature, every law of her life, every growth from small to great, every sunrise and sunset, every perfection of life from lower to higher forms, everything that the universe holds is part and parcel of God. Not that God is identified with the universe and limited by it, but that the universe is expressing God's thought, that the very words of God find voice in the voices of nature; and that the universe as we see it is not a great mechanism set in motion by God 6,000 years ago and then left to itself; it is rather a growing, expanding developing thing not yet completed. God did not manufacture the universe, he has been gradually growing it. It is not a box, it is a flower. And when we think of how God has been present in every process of that universe to the present hour and that he is still making, developing and unfolding it, we get a conception of God that is infinitely greater and nobler and sweeter and finer than the old theology ever knew.

And then when we look within ourselves and see how our every thought, our every wish, our every instinct, our every purpose is a part and parcel of God "in whom we live and move and have our being," and how the old Psalmist and how Paul in his Epistles to the Corinthians and Ephesians expresses that thought; as we saw how that concept of God dwelling in man is a part, after all, of the

divine revelation which men have forgotten in the past; as we saw how that God of Nature expressed himself through the world about us, men came to say that this God whom we worship is not an absentee God dwelling apart from man in inaccessible glory; he is a God living and working not only in the days of Abraham and Isaac and Jacob and John and Paul and Jesus; he is the God of the twentieth century and the God of today. As we think of the whole sweep of that vast power and purpose of God from the dawn of time to the present and find in and through it all the constant, continuous evidence of his power and wisdom and goodness and love, it seems to me that we are ushered into the presence of a God who is greater and nobler and finer than the God the old theology presented. And not only so, but the practical conclusions of this doctrine lead us to a conception of God also that is greater than the past; for if God be in and of that universe about us so that we cannot think or feel or act without his power and wisdom, if everything that we are and have comes from him, then it is a sobering thought and leads any man to seriously look within himself and to ask whether he has any hight in a world so wonderful and in the presence of a God so infinite to do anything that will in any way hinder that divine purpose in himself ."

At the twilight communion season, August 3rd, nineteen persons entered into membership with the Long Beach Church, three of whom came by profession of faith.

VACATION NOTES FROM PILGRIM CHURCH, POMONA.

Arthur Clutton-Brock, an English man of letters, has many things to say in his article on "Religion Now" in the Atlantic Monthly for July that are well worth the consideration of earnest-hearted people who are interested in the religious life of the world. But his closing sentences lead some of us to conclude that he has not done thorough work in his study of the church today, or that conditions in church life in England and America differ greatly in some respects, the possibility of which he suggests in his opening paragraph. In closing he says:

"The question remains, which no one can yet answer, whether any existing church has the energy to grasp the whole idea of the Kingdom of Heaven, to free itself from its own past, to proclaim the truth that Christianity is yet to be discovered by all the powers of man's mind, and to be practiced by all the energy of his will. If not, we may dare to predict that a new Church will arise to destroy the old ones. But in England it certainly has not arisen yet."

"The Kingdom of God cometh not with observation"—in some cases because men who think they are keeping an eye out for it do not keep themselves thoroughly posted concerning the effort that is being made by the Church to "grasp the whole idea of the Kingdom." Is it not possible that while magazine writers and others are roasting the Church for its delinquencies there is a vitalizing movement inside the Church that is not clearly discerned by some, at least, of these critics, because—well, this correspondent of The Pacific recently discovered that one of his eyes was rendering blurry service. After careful examination the oculist said: "I find a somewhat extensive retinal hemorrhage of recent origin and a small peripheral hemorrhage dating back possibly two years." And during all those two years the correspondent has not once suspected that there was anything the matter with that eye. There are not a few people in this world whose eyes are blurry when they look at the Church because they do not keep themselves in close touch with the thinking and the activity that is going on on the inside. The church member himself who never reads one—to say nothing of several—of our leading religious journals, is likely to be found among those to whom the actual service which the Church is setting itself to render to the world looks as the figures on a certain large bank calendar look to the man who gazes at them through a "retinal hemorrhage." Some churches—not some denominations, but some churches in almost any of the denominations—are narrow, dogmatic, and persistently clinging to their past; but a fair general view will reveal the probability that any "new Church" that is likely to "arise to destroy the old ones" will arise in the Church itself, and is even now breaking through the old shell with healing in its wings.

Pilgrim Church, Pomona, is one among many that is planning its program with a view to a "grasp of the whole idea of the Kingdom." On the last Sunday evening in July the pastor, William Orr Wark, announced that his vacation, which covers the month of August and one Sunday in September, would be spent in the East, most of the time at the University of Chicago, in preparation for a broad, constructive service in the months to come, with the purpose of building up life, righteousness, in the community, not denomination nor dogma. With increasing vision of the world's need, Mr. Wark's sermons during recent months have been more than ever spiritual and true to the fundamentals of our Christian faith. At the same time he has been reaching out for wisdom in an effort to apply the teachings of Jesus to the whole life of man, as the Master evidently had such application in mind when He placed His program before the world. "I want to find how, as a man of the Church, I may best do my little part in these great reconstructive days," he said to his people on the eve. of his departure for the East.

The evening service at Pilgrim Church on two recent Sundays took the form of a Symposium. The first evening the subject, "How Life and the World Look to Me," was discussed by Rev. Victor E. Marriott, librarian of Pomona College, from the viewpoint of an educator; Rev. Holland F. Burr, recently called to the First Congregational Church, Los Angeles,, as Director of Religious Education and Assistant Pastor, from the viewpoint of a young minister; and Mr. Bert L. Cooper,a prominent attorney of Pomona and an active member of Trinity Methodist Episcopal Church. Rev. C. L. Mears, of Alameda, recently

called to new pastorate in Minneapolis, was in the audience that night, and he afterward declared that a more illuminating and effective service of that kind he had never attended. Two weeks later a second Symposium was held on the subject, "Some Notable Reactions in the Life of Today." The speakers were Mr. Clarence H. Lee, a business man, and one of the leading members of Pilgrim Church; Rev. Truman C. Douglas, Jr., of Tempe, Arizona; and Prof. William S. Ament, of Pomona College.

During Mr. Wark's absence the pulpit of Pilgrim Church is to be supplied as follows: August 3—Rev. Clifford N. Hand, Director of Religious Education, Pomona College. August 10—Rev. Truman O. Douglas, Jr., Tempe, Arizona. August 17—Rev. Chester Ferris, Santa Barbara. August 24—Rev. Herbert C. Ide, Redlands. August 31—Rev. Herbert C. Ide or Rev. John H. Williams, D. D., Redlands. September 7—Rev. William N. Burr, Assistant Pastor Pilgrim Church.

W. N. B.

LOS ANGELES CHURCHES UNITE.

By almost unanimous vote of members of both churches, the Pico Heights Congregational and Olivet Congregational churches will merge as one and will build a handsome edifice on a site to be selected.

This decision was reached at separate meetings of the memberships and is a direct result of the loss by fire, said to have been incendiary, of the Pico Heights Congregational Church not long ago, since which the services have been conducted in the Berendo-street school auditorium. Rev. J. M. Schaefle, pastor, is to continue pastor of the united church, the Rev. J. L. Jackson of the Olivet Church having resigned. The last named church will sell its property, which is expected to bring to the new project $15,000 or more, and should an entirely new location be secured for the merger the other church will sell its lot, corner of Pico and El Molino, and add the sum to the building fund.

The church is now waiting for a report from the insurance company and it is said everything indicates the policies will be paid in full. The church policy was for $10,000, while insurance was also carried on a pipe organ.

The membership of the Pico Heights Congregational Church is about 300, and of the Olivet 100. Mr. Schaefle has been in the ministry in California for thirty-two years, twenty-eight of the time pastor of the Pico Church. By virtue of this he is senior of all the ministers in Los Angeles, if not in the State, to which he came directly after his theological course in an Illinois university.

PASADENA NOTES.

Pasadena First Church is particularly fortunate this year in its summer supplies. During July the pulpit is being occupied by Dr. Raymond Brooks of Berkeley. Dr. Gilbert Wilson, of First Congregational Church, Chicago, Ill., and Dr. O. P. Gifford, a distinguished Baptist clergyman of Boston, have been secured for August, while Rev. Morris Turk, D. D., of Kansas City, is to preach during September.

Friends of Rev. Arthur B. Strong, formerly educational secretary for First Church, but now of Edmunds, Wash., welcomed him to the pulpit on a recent Sunday. Mr. Strong's own wedding was the happy occasion of his visit to Southern California. On June 23rd he was united in marriage to Miss Flora Millard, one of Pasadena's most charming teachers. Their many friends wish them much happiness and success.

The death of Miss Ella De Voe of Pasadena on July 14th brings a heavy loss to First Church and to the community.

Miss De Voe was born in New York, but spent most of her earlier life in Illinois, where she was connected with various institutions as teacher of elocution, she herself being a reader of more than ordinary ability.

Coming in later life to the Pacific Coast, she spent several years in Seattle, where she worked as secretary of the Young Woman's Christian Association, one room in the institution still bearing her name in recogintion of her service, and later as pastor's assistant at the Pilgrim Congregational Church.

During the nine years she has lived at Pasadena she has been untiring as a worker in the church and unfailing in resourceful suggestion for the furtherance of any task, her bright, often times witty, way of setting forth her ideas, coupled with a deep, consecrated earnestness in the endeavor to apply all Christian principles to everyday living, made her ever a helpful friend, an interesting companion and a safe adviser, and those who knew her can only associate her with the thought of vigorous and abundant life.

NEW PROFESSORS AT PACIFIC SCHOOL OF RELIGION.

Pacific School of Religion has secured two new professors who will take up their work with the opening of the school the 18th of August. Rev. Rowland B. Dodge will teach in the practical department, direct field work of students, and superintend the work of the Congregational Extension Society. For these duties Mr. Dodge is eminently fitted, having had large opportunities, in which he has made conspicuous success, as secretary of the Maui Aid Association, an organization "rendering aid and assistance to churches and religious institutions, and to educational, social and charitable institutions in the county of Maui, T. H."

Dr. Herbert F. Evans will be Professor of Religious Education. Dr. Evans will also spend about half of his time in extension work beyond the walls in the institution. Since taking his doctor's degree from Chicago University, Dr. Evans has been extension professor of religious education in the University of Chicago. For four years he has been professor of Biblical Literature and Religious Education in Grinnell College, Ia. Dr. Evans is the author of a number of volumes in his chosen field and has had large experience in church, college, and Y. M. C. A. work. For three years he was Director of Religious Educa-

tion in the Second Baptist Church, St. Louis, Mo. For several summers he has been among the leaders in the Y. M. C. A. conferences at Lake Geneva.

THE WORK OF THE REV. R. B. DODGE IN HAWAII.

The Honolulu Friend says concerning the work of the Rev. Rowland B. Dodge and wife in Hawaii:

"Mr. and Mrs. Dodge have given themselves unstintingly to the welfare and happiness, not only of all the people of Maui, but of everybody who came their way, and have the knack of bringing out of people the best that is in them. Their departure is keenly regretted because they were such devoted friends as well as very efficient workers.

"During Mr. Dodge's period of service all the old church properties on Maui have been renovated and numerous new buildings erected. Kahului, Lahaina and Hana have been occupied as mission stations with American missionaries in charge and when vacated have been supplied by himself. Oft'times he has preached three times the same day in places fifteen or twenty miles apart. Extensive citizenship work has been opened with a missionary in charge. Ministerial training and educational classes have been maintained. Social settlements have been organized and a public library opened, and the Wailuku Union Church has been graduated out of the little frame building into a beautiful Gothic edifice equipped with a fine pipe organ, and vesper organ recitals given every Sunday evening, preceding the evening service. The annual report of the Maui Aid Association must be referred to for the large work developed and supervised by Mr. Dodge, which can not be adequately mentioned in this short summary.

"With all his indefatigable labors in direct missionary work, Mr. Dodge has found time to introduce a multitude of friends to the marvels of Maui scenery—the hidden bypaths as well as the wonderful ravines, and gorges, and the glories of Haleakala, the sunset and sunrise from its summit and the solemn grandeur of its crater, through which he has acted as guide for many a party of friends near and far.

"To so live as to make the world better for our living in it is a noble ideal. Mr. and Mrs. Dodge leave their many friends under that kind of obligation. They have had the ideal and lived it. The Friend, to which Mr. Dodge has been a frequent contributor, takes up the unwritten expression of a host of friends, acknowledges our indebtedness to Mr. and Mrs. Dodge as they leave us, and extends to them the Aloha of the islands."

The more Christ-like the cause the harder it may be. With what stress and vehemence of hate did the evil power attack Christ! The attack bruises the heel, bows the back, wrinkles the face, whitens the hair. Nothing is easy; things will not go as we fain had hoped. * * But the victory is sure because the leader is Christ. He did not fight merely as an example to his soldiers. * * * * He breathes his spirit into his soldiers and he is the conqueror. —Robertson Nicoll.

INLAND EMPIRE NOTES.

By Jonathan Edwards.

I attended the Ministers' Conference at the Washington State College, last month. It was my fourth year to attend and I do not hesitate in pronouncing it the best. There were nearly a hundred ministers in attendance, a large proportion of them Methodists and Presbyterians. Those were the only denominations that sent specialists as teachers, and their lectures were helpful and inspiring. Prof. Earp, of Drew Theological Seminary, represented the Methodists, and proved himself a master in rural sociology; broad in spirit and practical in his instruction. Dr. Finley, represented the Presbyterians worthily. He is a man of wide observation and varied experience and devout and sweet in spirit. The lectures of both men were what all ministers need to hear, especially those preaching in fields classified as rural.

There were two representatives of the Interchurch World Movement present, who gave several informing lectures on this new attempt to obtain better co-operation among the denominations.

The State College is doing magnificent service to the ministers and the churches by promoting these conferences. I will again express regret that our denominations is still far in the rear in this movement. I find attendance on such a conference for a week or two refreshing to the body, stimulating to the mind, as well as inspiring to the soul. It is cool and pleasant on the hills of Pullman during the hottest summer days. The college authorities offer sleeping accommodations free of cost, and meals at the lowest rates. Dean C. C. Cleveland, director of the summer school, as usual, spared no pains to make it pleasant for the minister. The banquet provided the closing night, served by the domestic science department, and the speeches following was a season long to be remembered.

I attended the Conference of the Inter-church World Movement at Portland, Oregon, the 16th of last month. There were about sixty present from Oregon, Washington and Idaho, representing eight denominations I believe.

There were present some representatives and some of them denominational officials, who did not seem to understand the movement, and were frank in their inquiries. But most excellent spirit prevailed, and much was done to promote this great and important movement. I understand that the survey will soon be prosecuted with vigor on the Pacific Coast. A survey of this State was made about ten years ago, and findings tabulated at New York City without beneficient results. I trust the coming survey, which is expected to be far more thorough, will lead to practical results in the elimination of unnecessary churches and obviating unholy competition of the denomination. Dr. Roy B. Guild, has certainly declared the truth in his recent book, entitled "Practicing Christian Unity" when he says: "Probably the most flagrant of all church sins has been that of locating churches as

near to each other as possible, in the spirit of rivalry."

This is a book of the hour and should have a wide circulation. It treats of practicing christian unity in community service; social betterment through inter-church work, evangelism by home talent; one organization but many tasks; the philosophy of unified action, elements essential to the success of inter-church work."

When at Portland, I heard Dr. W. L. McElveen of New York city, preaching a very timely and interesting sermon on The Signs of the Times. I also heard Dr. Silas Evans president of Occidental college preaching an excellent sermon in the First Presbyterian Church on a "Vission of God."

Automobile rides on the Columbia River highway, such as I had through my son Orville, are worth traveling many miles to enjoy. The scenes all along the route, especially from the Vista House of Crown Point are magnificent and hardly surpassed in any part of the world.

Rev. J. M. Higgins, of Pomeroy, has been called to the Colville Church.

Rev. A. A. Doyle, after supplying the Chewelah church for several months, has been called as permanent pastor to begin September first.

Mr. Geo. Orloff, licentiate, has been engaged as temperary supply by the Medical Lake Church.

Rev. W. J. Osborne, has been called and began work with the Orchard Prairie and Trent churches.

Rev. W. C. Veazie of Ione, is supplying the Westminster church during the month of August.

Rev. Geo. N. Needy, has closed his labors with the Westside church, which is now supplied by laymen.

Dr. T. N. Harper of the Westminster church, with his family and others, is camping on the banks of the Ponde Oreille Lake, Idaho. Rev. Richard Harper, for twenty-five years a missionary among the Indians of New Mexico and Oklahoma, with his family and mother, are visiting the home of Dr. Harper his brother.

The daughter of Dr. and Mrs. Harper graduated at Whitman college last June. We all believe that Rev. Joel Harper, is worthy of the degree of D.D. conferred by Fairmont College.

Rev. H. A. Luckenbach of Pilgrim Church is visiting his parents and two children at Suisun, Cal. for two or three weeks. He has been doing at least double duty for some months and needs rest and recreation.

Rev. Leonard Garver has begun work at Sprague, and is reorganizing the church on broad community basis, with the co-operation of the most prominent business and professional people of the town. The Methodist Church had an opportunity for two years to meet the needs of the town and has been found wanting.

Rev. J. Morgan Lewis of Almira, preached at Kennewick, last Sunday. The Lewis family are camping on Lake Cour-de Alene.

Spokane, Wash., Aug. 6, 1919.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Headquarters, Room 421, 760 Market Street, San Francisco.

POSTPONEMENT OF ANNUAL MEETING.

The probable presence and review of the fleet in San Francisco Bay on the very days which had been planned for the time of the annual meeting, makes it necessary to change the dates of the meeting to Tuesday, Sept. 16, afternoon and evening, and Wednesday, Sept. 17, morning and afternoon. Sessions will be held at the First Congregational Church, San Francisco, corner of Post and Mason streets.

The meetings will be of unusual importance and interest on account of decisions voted at the Conference lately held, which will be presented to the Board's constituency for their consideration and disposal. Out-of-town delegates will be entertained.

KINDERGARTEN PAGEANT AT FOOCHOW.

By Bertha H. Allen.

We had a little kindergarten pageant yesterday at the request of the Y. M. C. A. In the morning each of the eight kindergartens sent their handwork exhibits and we arranged tables at the Y. M. C. A. game rooms for these. I stood there and watched those fine young women arrange their exhibits and was proud of Foochow. Four of these teachers had been in Miss Brown's kindergarten as children, and a fifth who now has a private kindergarten of her own and whom we chose to preside was trained by Miss Brown. Two of the girls got their training under Mrs. Christian; one is a graduate of Soochow Kindergarten Normal and one from a school in Japan. One was trained in America, and I am not sure where the delightful woman at the Girls' Normal Kindergarten studied. All were enthusiastic about the whole affair and when it was over and I told each one how well their children had done, and thanked them, each seemed very happy in spite of being tired.

The audience began arriving at 2 P. M. and would not consider looking at the exhibit first for fear someone else would get the front seats. We had drawn a chalk circle in the center of the room and arranged the 86 chairs for the children in a hollow squarish circle around it. The audience sat or stood on all sides of the children. Mr. Dennis said there were at least 900 in the audience.

The 86 children, who had been selected from the various kindergartens, marched in in single file and sat in the circle by schools. One of the girls first told the purpose of the kindergarten, and then each group in turn twice around stepped into the center and played a game or sang a song. We had twenty-three numbers on the printed program, but the Chinese count "Guests gather" and "Guests depart" as two numbers.

We were through by 4:40 and had time to get a photographer to snap the group before piling them

three to a ricksha to go home. The Y. M. C. A. have a side gate which they opened for the children, as the front entrance at the street was so crowded. The whole affair was a happy one and I'm sure everyone appreciated the dear little tots even if they couldn't see any deeper meaning to the training, discipline, joy and co-operation in their games and songs. They often clapped, and rippled with smiles two or three times, once when two of our tiniest little tots in our Springtime play fluttered around as little butterflies in perfect time to the music. Each had a tissue butterfly on each shoulder, and they surely were cunning!

Many of the guests viewed the children's work afterwards when they didn't have to worry about getting good seats. I feel the whole affair meant a great deal to the kindergarten movement here, partly by getting the name before the public but mostly by getting these Christian and Government school teachers to working together for a single object. There were critical looks cast by everyone on each other's exhibit, and one who had added a good many teacher's touches to things seemed to feel she had the best, but they were very nearly even though each had different types of things. The gov't kindergartens do not specialize on handwork so much as games, songs and reading, but they had some very good work. I, personally am so glad to feel so welcome in all these places. I hope later that we can work out a kindergarten teachers' institute to include all in the province, but not until language study exam. is passed—which is still a long ways off.

On Friday Miss Faithfull-Davies invited some of her old pupils to tiffin, and two came. Just think, these two, both fine-looking young women, who were in tnis Anglo-Chinese Girls' School together some twenty years ago, didn't know each other at first, then later found out they lived directly across the street from each other and hadn't seen each other for eight or nine years! These big houses have many families in them and whenever the women go out anywhere, which is seldom, they either have a closed chair or now a ricksha with the top up. They semed delighted to see each other again and chatted about their school friends.

This week has been a little tense, but our U. K. T. S. is surely thankful that we could carry out our examination schedule, though abbreviated, and get the girls happily home, for there is a great deal of excitement just now among the students of Foochow, and patriotic parades and demonstrations seem to be the order of the day. The patriotism of our girls flared up one night when they burned their foreign hairpins and set to work on new linen cloth to make coats for three of the girls who had no clothes made of native goods. We feel we were fortunate to get through with our examinations, as most schools have had to close without them, postponing them until Sept. because of the tense conditions.

The poet who has a great song to sing is always a mystic.

THE SAVE-WORLD ARMY.

This is the name of the Salvation Army in China. Or rather it is the English translation of the Chinese name Chiou Shih Chun. There is no symbol in Chinese for the English word "salvation," and so it is World-Save Army instead of Salvation Army.

About two and a half years ago the Salvation Army began work in China. Charles Henry Jeffries was made Commissioner for China. He has returned to this country on furlough expecting to return to China soon for a period of seven years.

Forty Salvation Army workers entered on the work in China in 1916. In an interview the other day in New York, Commissioner Jeffries said:

"To the original band of forty foreign officers five more have been added, and with them are thirty-five Chinese assistants who have become Christians. From the millions of Chinese around them this little group has recruited two thousand converts, who have passed through the three stages of probation which the Salvation Army imposes upon converts in all lands. These two thousand 'soldiers' have exactly the same standing as members of the Salvation Army in this country.

"From the start the Chinese converts were most eager to hold outdoor meetings. Their white teachers wished first to give them a foundation of knowledge, but they demurred. "Let us go out on the street,' they kept saying, 'and convert others.'

"While the policy of the Salvation Army does not include ignoring the upper classes, the determination to focus efforts upon the poor people virtually amounts to that. China has been divided into four territories, the start having been made in the north. In all, twenty-two corps have been organized and are now just getting into their stride. There are five corps in Peking and two in Tientsin. The remaining fourteen are scattered as far north as the border of Mongolia. Within ten years I expect that there will be 500 foreign officers at work in China.

"When a Chinese becomes converted he loses standing to a certain degree among his fellows, but this is not lasting. In time his change of faith is accented, and it is not long before he begins to become converte.

"But there are difficulties in the way. All the walls of China are not made of stone. There is one wall, which has existed for centuries and still exists, higher and thicker than any built of stone—the Wall of Superstition.

"It was the Salvation uniform which first attracted the Chinese crowds, for they are above all else curious. They came to stare at the uniforms and remained to hear of the new strange Shang Ti, (God.) The first converts were scoffed at. 'Follow the foreigner if you like,' said their kin and neighbors. But soon converts began to come in.

"One of those converted at Tientsin was a fisherman who lived in Ch'uan Tiou, a village distant two days and a night by the 'Ho Luen Chaun' or 'fire wheel boat,' as the Chinese call a steamer. He

A Militant Prophet or a Neutral?

Not in its 2000 years has the Church of Jesus Christ had as great an opportunity as comes to it with reconstruction. Civilization is at its cross roads and the whole world pleads for a social beacon. Christianity alone can meet the present crisis.

THE CHRISTIAN CHURCH DARE NOT STAND BY AS A NEUTRAL WATCHING THE WORLD SWEAT OUT IN BLOOD ITS ECONOMIC AND SOCIAL DESTINY.

It must interpret the "social aspect of the gospel" concretely to solve the fundamental problems of a groping sociey. It must make Jesus of Nazareth the beacon star. In its prophetic office the church must sound some such note as we have had from men like Walter Rauschenbusch the Baptist, Josiah Strong the Congregationalist, Charles Stelzle the Presbyterian and Harry Ward the Methodist.

As a contribution toward the spreading of the social evangel which many churches will major in this year's programme,

J. WILLIAM TERRY

offers his

CHAUTAUQUA OF CHRISTIAN DEMOCRACY

A series of Six Constructive Lectures on "The Social Aspect of Christianity."

THE PURPOSE

The purpose is to study the application of the cardinal principles of Christianity to the present crisis in the social evolution. It is a sincere effort to interpret the teachings of the Nazarene in the light of the world conditions, not as they were two thousand years ago, or as they may be in some more ideal epoch of the future, but as they are today. It is an honest attempt to, in the light of the Sermon on the Mount, answer the question which is being asked on every hand, "What is my concrete social obligation?

IN SHORT THE PURPOSE IS TO INTERPRET DEMOCRACY IN THE LIGHT OF CHRISTIANITY.

For further information watch your mail. For literature, open dates and terms address

J. WILLIAM TERRY

1632 West 45th Street, Los Angeles, California.

brought in eight converts from his village, who visited me at Peking and pleaded to have a corps established at their village. I consented with some reluctance, because of the great distance and the necessity of placing a woman in charge. But eighty persons were present at the first meeting she conducted, and today, only a few months after the beginning of the work in the vilage, there are 300 Christians there.

'We have been singularly successful in dealing with the poor. I do not myself understand how we have accomplished as much as we have. Missionary friends of mine in Peking and Tientsin have often asked me the reason, and my only answer has been: 'We have the spirit.'

"We find the Chinese eager to hear us. It seems to me that they have grown indifferent to their old religions. When I first arrived in China I was amazed to see the condition of the beautiful temples. heads of idols, which had fallen off, careslessly. Some were in complete decay. I have seen them swept into a corner, while worshipers contentdly offered their devotions to the headless figures. I have seen great holes in the temple roof s. I have seen places of worship going to ruin because of the indifference alike of priests and their followers.

"But some Chinese remain content with their gods. If you tell one of these the story of how Samson destroyed the temple he will smile his bland smile and say:

" 'Very interesting—but we have a god who hurled a mountain across the sea!'

"And they will ask: 'Why pray to your one God for health? He must be kept very busy. We have a god for every disease.' '

Commissioner Jeffries says that "it is pathetic to see the Chinese converts holding their open air meetings on the street corners of Peking and Tientsin. "Night after night they are to be found ringed around by a curious throng preaching with all the fervor of Salvationist veterans of the East End of London. Thousands of Chinese who have not yet become converts are, nevertheless, regular attendants at these meetings."

The converts now number more than two thousand.

Commissioner Jeffries is very optimistic as to the future of missionary work in China—not only for the Salvation Army but for all the societies.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

What would the Federate School of Missions do without the dear Congregational sisters who are so helpful? One of the first persons seen on entering the door of the big tent-auditorium at Mount Hermon on Monday morning, July 7, was Mrs. F. B. Perkins of the First Congregational Church, Oakland, seated at the registration table, ready to take up the none-too-easy task of registering the many persons coming. Some woman whose task it was to attend to the registration had not appeared, and Mrs. Perkins, with her usual self-sacrificing spirit, had taken the work. As California Congregational women know, Mrs. Perkins is vice-president of the Woman's Home Mission Union, corresponding secretary of the Union and Northern California Branch W. B. M. P. Registered also in the Federate School were Mrs. Perkin's two daughters, Miss Helen Perkins and Mrs. L. B. Wishar. The Congregational women had a fine display of home literature, much of it free. Mrs. E. Howard May of Berkeley, secretary literature W. H. M. U. being registered in the Federate School, as were other Congregational women. If one had the privilege of rooming at the missions building, there the pilgrim found in the house-mother, Mrs. Pitcher, a dear Congregational lady ready to make us all happy, as she did last year.

Our Federate School of Missions had this year as teacher each morning of the two text books—("A Crusade of Compassion," by Allen and Mason, and "Christian Americanization," by Brooks)—Mrs. A. Rosenberger of Whittier, California. Mrs. Rosenberger was formerly a missionary in Palestine, at Ram Ullah ("Hill of God"), ten miles north of Jerusalem, and she illumined the week of the Federate School with incidents from her life in the Holy Land. Our school began Saturday evening, July 5, with a meeting on the lawn and porch of the Zayante Inn, when Mrs. Rosenberger was introduced and spoke, and pictures of Indian scenes were shown.

On Sunday evening, July 6, Mrs. Rosenberger gave a very interesting address on "Some Phases of Life in Palestine." She told us that out in the country in Palestine, the Jew is the alien. The Syrian people of Arab birth are the native sons. They look on America as heaven. Out of that village of 4,000 people, Ram Ullah, six hundred of their young men were in America. If they were offered their choice between going to America and going to heaven, they would come to America.

The old olive trees of Palestine do not look like California olives Mrs. Rosenberger said. Palestine olives are so old . Their trunks "walk apart," the natives say. That is, the trunks split down the middle, till one can walk between the halves.

Ram Ullah was counted by the Turks as a "Christian" village. That is, when the Turk takes the census, he does not do it as we do, so many men, women, and children. The Turk asks "Are you a Mohammedan?" "Are you a Jew?" Everything outside of that is counted "Christian."

"It gives you the riff-raff of earth," said Mrs. Rosenberger. "The Buddhist to them would be counted 'Christian.' So the very name of 'Christian" stands for rampant infidelity to some."

So, as the name "Christian" did not express in Palestine what it means to us, the missionaries tried to say, "We are Protestants."

But the Turk went to the root of that word at once. "Protesting" was not allowable. "What are you protesting about?" was the Turkish query.

So, as Rev. Mr. Rosenberger has been brought up as Quaker, and she, on marrying him, had become one, too, they said, "We are Friends."

That was all right. They were "friends," when people asked "What kind of Christians are you?"

But whenever the missionaries raised the American flag, the village official would send and say, "What great day in America is it, that your flag is flying?"

Now, when the Fourth of July came, the missionaries learned not to say, "It is Independence Day," for the word "independence" is not agreeable to the Turk. Therefore the missionaries would say, "It is out nation's birthday."

"Oh, your nation's birthday!" wiuld be the gracious response. "Like our Sultan's birthday! We will help you celebrate!"

If there were only space, many interesting things that Mrs. Rosenberger said of Palestine as she saw it, could be told.

The Congregationalists made a very valuable contribution to the programs of the Federate School of Missions in having at Mount Hermon the Armenian Congregational pastor from Fresno, Rev. M. G. Papazian, who spoke on Tuesday evening, July 8, on "The Tragedy of Armenia," and on Wednesday evening on "America's Opportunity and Duty Toward the Alien People in Our Midst." Rev. Mr. Papazian also spoke at the Congregational "rally," held on Wednesday afternoon, July 9, that being the afternoon of the separate "rallies" of the different denominations.

At Aintab, Rev. Mr. Papazian had 2500 people in his parish, 950 members in his church. He was fifteen years their minister.

"Not a Sunday can I recollect when I preached to less than one thousand people," said Mr. Papazian to us.

There were 1250 in Sunday School, sometimes 1500. One Sunday morning by actual count there were 1,694 in Sunday School. In that Sunday School the men outnumbered the women, and the adults outnumbered the children.

"In my audience were fifty college graduates and some college professors," said Rev. Mr. Papazian.

His church had interest in both Home and Foreign missions. They had work in Foochow, China and in South America. The church contributions for South America were sent by way of Glasgow, Scotland. And that Armenian church, so cultured, so interested in world wide missions, was wiped out. It is no more. The people were deported, many perished of starvation.

Rev. Mr. Papazian appeals for mercy for the Armenian people. Nearly all are women and children. Many of the women are demented. Almost all the men are dead. Mr. Papazian makes a second appeal for justice in behalf of the Armenians. He did not horrify us by telling many of the details of the murders he has seen by thousands, but he said solemnly, "The Turk has lost his right to govern and control any government on earth. The Turkish government ought not to live."

Rev. Mr. Papazian is an American citizen and he said, "May God Almighty give this nation of ours the wisdom to understand the significance of the present moment and be ready to do our duty."

He says, "If the treaty is rejected by the Senate, there is no hope for Armenia. If the League fails of adoption, none of the newly born nations can live. Don't let me hear anybody say, 'It is no concern of ours. America is for America." That voice comes from below. It may be good politics, but it is bad ethics. America for the world!"

At the pleasant "rally" of the Congregational women on the porch of the Missions building on Wednesday afternoon, July 9, an opportunity was given to ask questions of Rev. Mr. Papazian, who kindly answered them. The rally was presided over by Mrs. F. B. Perkins, who brought a letter she had received from the American Missionary Association, an earnest plea for teachers, nurses, etc. If friends know any young people thinking of such investment of life, let them communicate with Mrs. Perkins.

Besides our two regular text book classes each morning, led by Mrs. Rosenberger, there was the Bible period, conducted by Dr. W. H. Oxtoby, of the San Francisco Theological Seminary at San Anselmo, his general subject for the week being, "The Ideals of the Prophets." His lectures were excellent. On Monday evening, Dr. John R. Voris, Division Secretary of the Pacific Division of the Interchurch World Movement, spoke on that important theme. Other evenings we had pageants and a dialogue, "A Missionary Clinic." It was a fine week, full of information and of thoughts that we ought to take home to our churches. May the Federate School be an inspiration to us all the coming year.

MARY E. BAMFORD,
Press Sec. Mt. Hermon Federate School.

BOL-SHE-VEEK!

I mustn't call you "Miky" and you mustn't call me "Wop,"
For Uncle Sammy says it's wrong and hints we ought to stop;
But don't you fret, there's still one name that I'm allowed to speak,
So, when I disagree with you, I'll call you Bol-shevik! veek! veek!
It's a scream and it's a shriek;
It's a rapid-fire response to any heresy you squeak.
You believe in votes for women? Yah! the Bolsheviki do.
And shorter hours? And land reforms? They're Bolshevistic too.
The "Recall" and other things like that, are dangerous to seek;
Don't tell me you believe 'em or I'll call you Bolshevik!
Bolshevik! veek! veek!
A reformer is a freak!
But here's a name to stop him, for its like a lightning streak.

—Edmund Vance Cooke.

When all is said and done, the rapt saint is found the only logician.—Emerson.

HELPS BY THE WAY.

We and God have business with each other, and in opening ourselves to his influence our deepest destiny is fulfilled.—William James.

✣ ✣

Nothing less than the highest is good enough for any man made in the image of the Highest.—Amos R. Wells.

✣ ✣

Happiness, which means peace, rest, contentment, is not something to be worked for; it comes only as one of the results of living. Make it the goal of your life, and you never reach it. Forget it—live! and lo, happiness is by your side, your most efficient helper! —W. W. Thoburn.

✣ ✣

Come to me, come to me, O my God,
Come to me everywhere!
Let the trees mean Thee, and the grassy sod,
And the water and the air!
—George MacDonald.

✣ ✣

There are some people who always avoid things that are costly, that require self-denial or self-restraint and sacrifice; but toil and hardship show us the only way to nobleness. Greatness comes not by having a mossy path made for you through the meadows, but by being sent out to hew a roadway by your own hands.—J. R. Miller.

✣ ✣

In the republic of God there is no patent of nobility but this: to recognize obligation. The moment that any man, perceiving that he is not his own, nor are his goods his own, sets out in any particular to spend and to be spent for others, that moment he passes from the lower to the higher order of being. As the ultimate sin is selfishness, so the ultimate virtue is self-giving.—Amos R. Wells.

✣ ✣

Go with the sun and stars, and yet evermore in thy spirit
Say to thyself, It is good; yet there is better than it.
This that I see is not all, and this that I do is but little;
Nevertheless, it is good, though there is better than it.
—Arthur Hugh Clough.

✣ ✣

The weariness and sadness of life come from persistently closing our eyes to its greatness,—from forgetting who we are and to whom we are allied. There is no life so poor as that which through too close a grasp of visible things has lost all conscious hold upon unseen realities. Lifted into the atmosphere of Infinite Greatness the soul itself grows great; enfolded within the Perfect Love the life itself becomes love.—Lucy Larcom.

✣ ✣

God prepares us for the greater crusades by more commonplace fidelities. Through the practice of common kindnesses God leads us to chivalrous tasks. Little courtesies feed nobler reverences. No man can despise smaller duties and do the larger duties well. Our strength is sapped by small disobediences. Our discourtesies to one another impair our worship of God. . . . The only way to live is by filling every moment with fidelity. We are ready for anything when we have been faithful in everything. 'Because thou hast been faithful in that which is least!' That is the order in moral and spiritual progress, and that is the road by which we climb to the seats of the mighty.—J. H. Jowett.

✣ ✣

We fortify ourselves in countless ways against the Unknown—by work, by wealth, by comfort, by talk, by philosophy, alas, even by religion. What we all of us can experience, if we will, is the reaching out of the soul to light and truth, and love. But it is easy to quench that flame—by caution and unkindness and suspicion, and the anxious care for tangible things. We must free ourselves from anything which weighs down the spirit. If we resist a generous impulse, if we learn to criticise and belittle rather than to admire and praise; if we impute mean motives, if we suspect the goodwill of others, if we sacrifice persons to causes, if we labor for esteem, we are darkening the light.—Arthur Christopher Benson.

✣ ✣

Self-control lies at the very root of self-development. He who is the sport of his shifting impulses and whims cannot be a true person; he is a disjunct self. One never feels a keener sense of self-reproach than when he has "let go of himself," as the phrase is, in surrender to some instinct or caprice of his lower nature. That is why anger, passion, intoxication, are so wrong. They mean a temporary defeat of personality. "Going to pieces" we rightly call it when one loses self-control. It is an explosion of personality; and to put ourself together again, after it, is like restoring the Portland vase. The man who can be himself in the stress of excitement, danger, pain, provocation, is the man whom we admire. . . . "Win yourselves in patience" is the first great enterprise in self-development.—John Wright Buckham.

✣ ✣

In the long run the world belongs to the idealist. The ultimate shaping of its life is in the hands of the men who walk the busy streets and dusty lanes with their feet on the ground, but with their heads and their hearts among the stars. The men of vision and faith sometimes lose a skirmish; now and then they are defeated in a battle; but when the war is fought through to a finish they are on the winning side.—Charles R. Brown.

✣ ✣

"Could ye but understand—
Joy is on every hand.
Ye shut your eyes and call it night;
Ye grope and fall in seas of light—
Could ye but understand."

✣ ✣

When God comes to man, man looks 'round for his neighbor.—George MacDonald.

THE CHILDREN

DEBBY.

Nearly all the time Billy was a good little boy, and all the time he was generous. If there was one thing more than another of which his father and mother were proud, it was that Billy always shared his candy and good things with other people. Even at the table he never forgot a guest, and always passed him the bread or butter or whatever he needed. And he was just as kind to one person as to another.

But one day a new boy came to live on the street. He was just 3, and Billy had reached the manly age of 4. But Sandy was a handsome laddie. Everybody liked him, and Billy adored him. In fact, when Sandy was around it was hard for him to see anyone else.

One morning early in the friendship, the two lads had been playing around outside, and Billy decided he would like to give Sandy a treat. So he ran to the house and asked his mother for two of his coppers.

All the big events in Billy's life were talked over with his father and mother. And it was still a big event for him to go to the corner store all alone. So at the dinner table his father said:

"Well, son! What did you buy at the store this morning?"

"Two suckers! A red one for Sandy and a black one for me.'

"Did you and Sandy go all alone?"

"We went inside the store all alone."

"Who waited outside then?" asked daddy, with a new note in his voice.

"Just Debby!" answered Billy, as if he would like to dismiss the subject.

'Did you give Debby any candy?"

"No! He didn't want any."

"Why, Billy!" The tone was shocked, and on the tone Billy hung his head. So his father continued: "I am surprised at my son. How would you like it if Sandy and Debby went inside to get candy and left you outside?"

"But, daddy, I'm sure Debby didn't want to go in the store."

"Why, Billy!" This time daddy's voice sounded almost cross. So after a little more talking Billy tried to imagine himself in Debby's place and offered to take the five cents that auntie had given him and buy Debby a big treat in the morning.

But that night, when his mother was putting him to bed and they were having their usual bedtime visit, he looked up and said, "Muvver, was there any badness in me at all today?"

For a moment mother could think of nothing. Then she answered, "Why, yes, Billy. Don't you remember? You didn't give the little boy any candy.'

But Billy's face looked blank. "When, muvver? I don't 'member."

"Yes, you do, Billy. When you and Sandy bought the suckers and left Debby outside."

And then such a funny expression came over Billy's face as he cried, "Why, muvver, Debby isn't a little boy. Debby is Sandy's dog.

Mother gathered her little boy tight in her arms and covered his face with kisses. And then what do you suppose Billy did? He burst out crying, and between his sobs mother heard, "Go and phone daddy up and tell him Debby was a dog." And the sobs wouldn't cease until daddy heard that his little boy wasn't so mean as he had throught.—Elizabeth Shaver.

WHAT WAS IT?

Once there was a little three-cornered black seed. It was in a small blue envelop, with many others like itself. Polly Mary was carrying them out to the garden. It was a bright May morning. Polly Mary carried the envelope clasped very tightly in her small, moist pink fist; but one corner was not sealed tightly, and this one little seed slipped out. Straight ahead tripped Polly Mary, never noticing it at all. Down, down it fell, and struck "Click!" on a pebble in the path. But Polly Mary was singing, "I'm Going to Have a Garden Gay," and so of course she did not hear. It was a very tiny click, anyway. The little seed was sound asleep, so it did not feel hurt. It bounced off the pebble and fell again. This time it dropped into a soft, warm place—a little hole close by the old birch post that helped hold up the Concord grape trellis. Only that morning Chippy Chirkytail, the chipmunk who lived in the garden wall, had remembered hiding an acorn there in the fall, and had dug it out.

Down into the little round hole, where the acorn had lain, slid the little black seed, still sound asleep. It had been sleeping almost a year!

But that very night there came a brisk shower, and it settled the warm earth around the little seed, like a soft blanket. In the morning the sunshine came and made its bed still warmer; and then, what do you think? the little seed began to wake up, and stretch! Just a little bit at first. But the sunshine kept coaxing it.

"I'm growing, I'm really growing!" it whispered to itself. "It's such fun!"

The very next morning it said earnestly, "I can't stay down here any longer. I feel as though there was work for me to do, up there, somewhere!"

Up, up, up, into the warm sunshine it pushed its way! The black overcoat dropped off, and there were two beautiful green leaves!

"Whyee! I'm not a seed any longer—I'm a plant! Now I must grow!"

So the Little New Plant grew, and grew, and grew. Another leaf came, then another, and another, and another, and the stem became very long and slender. It swayed in the sunshine.

One evening a merry breeze came along, and stopped to play a while. It played so hard that the Little New Plant grew dizzy. It could not stand up straight. The merry breeze flitted away, with not so much as an "I'm sorry." Probably it did not

notice at all. Oh, how queer the Little New Plant felt! "What shall I do, what shall I do?" it gasped.

"Here," said a dry, crisp, pleasant voice, "lean on me."

It was the Old Birch Post!

"Oh, thank you!" whispered the Little Plant; and it leaned hard and soon was fast asleep. In the morning it was a whole inch taller, and had walked in its sleep twice around the Post. It felt safe and comfortable.

Do you mind, Mr. Post, if I keep right on leaning?" it asked timidly. It did seem much to ask of a neighbor.

"Not a bit, not a bit!" quickly answered the Post. "Lean as long and as hard as you like, and climb high!"

"Oh, thank you!" said the Little Plant.

So it leaned, and clung, and climbed, till one day it reached the top, and said "Good morning" to the Grapevine.

"Good morning, but who are you?" asked the old Grapevine, quizzically.

"I—I'm a Little New Plant," it stammered.

"But what is your particular name?" persisted the Grapevine.

"I—I don't know," murmured the Plant.

"Well, well, cheer up!" said the Grapevine. "So long as you are happy it doesn't matter who you are."

Still, I would like to know," thought the Plant.

But about that time it became so interested in some little things that were growing out beside its leaves that it forgot to wonder, and just grew.

Then one morning a lovely blue blossom came out of one of those queer little things that had been growing beside its leaves!

Polly Mary was trotting along with her watering-pot, when she caught sight of it.

"Oh, oh!" she called to her mother, "here's the loveliest blue Morning Glory! Such a beauty! Before any have blossomed in my garden!"

"Goody, goody!" laughed the Little Plant. "Now I know! I'm a Morning Glory! I must blossom just all I can, to deserve such a lovely name!"

"I never shall have any blossoms, never!" said a dry, choky voice.

"O dear Birch Post!" cried Morning Glory, "don't talk that way! My blossoms are yours, just as much as they are mine! Don't you see—if it had not been for your kindness I should have been quite discouraged. should have dragged in the grass, and been run over, and never would have had a single blossom, not one! Don't you see that they're our blossoms?"

"Well, that is a comfort," exclaimed the Old Birch Post, and its voice sounded crisp and cheerful again. "'Our blossoms! Well, well, well! Just look,—tomorrow morning we shall have seven! Well, well, well!"

So the Old Birch Post and the Little New Plant that by its help had grown to be a graceful Morning Glory kept their part in the garden lovely all summer long!—Minnie L. Upton.

Man is not framed for perpetual resignation and sorrow, but for final victory and joy. All the spiritual laws of the universe are with the good man, for good preserves and shields. There are no laws of evil. Its nature is destruction and desolation.—James Allen.

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